

METHODIST REVIEW

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**GEORGE WHITEFIELD: EDUCATOR AND
UNIVERSITY FOUNDER**

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GEORGE WHITEFIELD preached eighteen thousand sermons over a wider area and to more people than any predecessor or contemporary in the history of Christianity. He was of humble birth, December 14, 1714, in Gloucester, England. He died September 30, 1770, in Newburyport, Massachusetts, universally mourned; all the black cloth in Georgia was bought to do him obsequious sorrow. He is as widely known as a preacher as he is little known as an educator. This lesser string in his biographical harp attunes to colonial elementary education, to "Fair Harvard," "Old Nassau," "Men of Dartmouth," and "Hail! Pennsylvania." With the early life of these colleges he was signally associated; of one he was the founder.

George was two years old when his father died, leaving to his mother to eke out their living Belle-Inn ale shop. Its saturated fixtures, made by pouring two pence worth of alcohol down the throats of its habitués, cluttered the floor and seared the lad's eyes with iniquitous sights and shocked his ears with blasphemy.

For one and a half years the youthful tapster filled mugs to the foaming and swished them to bibulous patrons. Stealing became easy and lying easier. These, plus other heavy sins, sank him into the depths. He fasted thirty-six hours, wore patched clothes, endured cold till blue in body. "His bones cleaved to his skin by reason of his groaning," all to gain salvation. Faith,

not works, lifted him up to the Rock Christ Jesus; standing thereon the best in him began to unfold.

His dramatic bent found boyish vent in impersonating clergymen reading prayers. He was given the stellar rôle on state occasions, like the annual visitation of the school corporation, and always performed it with the excellence that bespoke histrionic genius.

His rock-bed conviction that all need the priesthood of Christ in forgiveness of sins and restoration to God's favor, coupled with his gifts for utterance, marked him for the ministry—the calling he ranked superior to that of a monarch upon his throne. While he devoutly desired his ordination postponed until he felt worthier, Bishop Benson, perceiving his unexampled gifts, suspended the rule not to ordain under twenty and three, and at twenty and one ordained George Whitefield a priest in the Church of England.

He preached south from Aberdeen, Scotland; west from England through Wales and Ireland. On each of the 732 days of his thirteen Atlantic crossings, the deck became his church and the officers' cabin his inquiry room. From Maine to Georgia he preached the vitalizing, transforming, unsurpassed and unsurpassable theme, new to his moribund generation, "Ye must be born again."

In England, time and again, as early as four in the morning a flotilla of lanterns, pendulum-like, were swinging toward this field preacher. Presently their bearers hear his compelling words: "You will need no light of the candle, nor that of the moon if born anew in Him who is the light of the world."

Shortly after the Lisbon earthquake, on a memorable night in 1755, hushed crowds bivouacked in Hyde Park momentarily expecting the trembling earth to open its ponderous jaws and entomb all. George Whitefield stands up in their midst and trumpets the damnation of those who neglect so great salvation. A raging storm arises during his preaching. Its lightning he utilizes to flash into benighted hearts rays of hope and its artillery to thunder into repentant ears the certitude and terror of God's wrath. Every passing event he subsidized for his heaven-

descended theme: "Except a man be converted he cannot enter the kingdom of heaven." Lord Bolingbroke, after hearing outstanding London pulpiteers, avowed he heard no more Christianity in their sermons than he read in the writings of Cicero. A converted clergyman the author of "Rock of Ages" reckoned as "rare as a comet." Into the ears of these fox-hunting, wine-bibbing, spiritually emasculated apostates, this fearless herald cried, "Ye must be born again."

His Lordship declared, "Whitefield's is the most consummate eloquence I ever heard." We concur with Lloyd George: "Whitefield is the greatest popular orator of the English race." The renowned actor, Garrick, said he would part with a hundred guineas to utter "oh" as rapturously as did Whitefield. His words, deep-toned and melodious, entranced the ear, the every expression of his face, movement of his hands, poise of body, enchanted the eye. With the ardor of a dying man to dying men conjoined with all the practised arts of persuasive eloquence he secured dominion over hearers' hearts and wills and moved to repentance Titans like Wilberforce and culprits marked for Tyburn gallows.

The Gulf Stream of redeeming love coursed into glacial England and a holy and a happy breed of men was harvested; one hundred and fifty New England Congregational churches arose in seven years and the number of preachers in the New York Synod tripled in the same time—fruit, all, of his consecrated eloquence.

Jesus Christ within, which his preaching formed, quickens thirst for knowledge of God in nature, science; in revelation, the Bible; in men's thoughts, literature; in their deeds, history; in short, learning follows conversion. Give this intellectual impetus and withhold its furtherance is a Tantalus come to life. This Whitefield was not; accordingly, like his Divine Lord, he was a teacher; like the apostles, he taught daily; like Luther, he exercised this apostolic function through others. He was an educator.

Stirred with compassion for the Germans in Philadelphia without preachers in their own tongue, he besought Zinzendorf for native shepherds. He took a collection for a devastated German

town. National boundaries were no barrier to his heart's outgoings.

In England during the eighteenth century a boy of fifteen stealing £1 3s. 6d. was sentenced to death. Two hundred offenses were punishable by death. Hangmen were overworked. Women bought seats to stare at criminals choke to death—rather female wolves were they of the species Dante makes his most blood-thirsty guardians of the Inferno. Contrary to the orders of the Master of Pembroke College, in which Whitefield was a student, he went to these prisoners, a messenger of mercy and hope.

While he was a child of his times, holding slaves to be requisite for Southern industry, he nevertheless championed their interests before Southern planters. Often in his sermons he addressed Negroes after this fashion: "There is neither bond nor free in Christ. The eunuch, a Negro of authority under Queen Candace, turned to Jesus. Ethiopia, stretch your hand to God. 'Turn ye, turn ye, why will ye die?'"

Called to be a chaplain to the Countess of Huntingdon, he associated with grandees of state and though himself a social nondescript, conversed with ladies and lords of the court as one to the manner born. His love, fervent and unfeigned, fathomed African depths and scaled Caucasian heights.

The fondest hopes for his only child to enter the ministry, alas! four months after his birth were blighted by death. This domestic stroke did not harden his heart. His parental tenderness effused on one single ocean voyage in sixty letters (postage one shilling each). They begin with "Dear Johnny," "Dear Betty" and kindred diminutives of endearment.

How feelingly little children grouped around him while preaching, and sympathetically felt the hurled missiles of the riff-raff. Children loved him so dearly because his affection embosomed them so warmly. His arms that did the slave, the outcast—all mankind—embrace, nestled needy orphans closest to his heart's core.

John Wesley in 1736 first came to Georgia, founded by the humane General Oglethorpe. Insolvent shopkeepers, clerks and those of other sedentary occupations largely composed the colony.

Unseasoned to the hardships of a wilderness, many succumbed to an early death, leaving their children to charity. "The harvest is great and the laborers few," wrote John Wesley from Georgia to Whitefield in England. "What if thou art the man, Mr. Whitefield?" This suggestion proved a Macedonian call, *fortissimo*. His fatherly, compassionate, child-loving heart answered: "I will go to Georgia."

At this very time the whole of London was resounding with "Youthful George Whitefield, ye wonder of the age." A cordon of constables was needed to open a corridor for his entrance to her largest churches when he preached. Metropolitan pulpits awaited his acceptance. Deaf to their clamant voices, he embarked on an Atlantic sailing vessel, scantily provisioned. He was cooped during violent storms in a miniature Black Hole of Calcutta and constantly faced imminent shipwreck. The honors he declined, the friends he withdrew from, the hardships he braved dialed his mighty heart-throbs for Georgia's youth.

His boyhood desire for an education, because of poverty, was the desire of the "moth for the star," until a neighbor's son, home from Oxford, told Mrs. Whitefield that he had worked his way with a penny to the good. George on hearing this leaped with delight. He returned to the Saint Mary de Crypt Fitting School, entered Pembroke College as a servitor, defrayed his expenses, and in July, 1736, was graduated, A.B. Oxon. His experienced benefits from education in discipline and in manifolding usefulness made him by joyous compulsion an educator of youth.

What kind of an education would best help in Georgia? Hermann Francke's orphanage, established in 1692 at Halle, caring for 2,000 children, emphasizing religious influence, was decidedly to Whitefield's liking. Griffith Jones' "Circulating Schools" began in Wales in 1737 and, aided by the Society for the Promotion of Christian Knowledge, taught in 3,000 different places 150,000 children to read and write. At his laying of the cornerstone of the Kingswood Charity School Whitefield expressed the wish to make a similar life work his.

A four months' survey of Georgia's destitution determined his plans. In the spring of 1740 with the grant of five thousand

acres, £1,000 for equipment, and the two models, Francke and Jones, influentially before him, he laid the first brick of the Orphan School in Savannah. Later he employed teachers, gathered forty children, and began their instruction in useful literature and the knowledge of the Christian religion. He and all the children and teachers did "eat their meat with gladness, praising God and having favor with all the people."

By our third year we get our "set" in life. By our seventh year we have learned more than we shall the remainder of our lives. Place all born during the next seven years under the good examples and precepts of competent Christian teachers and the spiritual advance of the next fifty years would exceed the entire past Christian era. Paul divined the immeasurable value of the early training of children. So did Whitefield. To carry it on he expressed himself willing, if necessary, to be as a galley slave.

He came to Philadelphia in November, 1739, and preached ten days. He returned the latter part of the month and again preached in Christ Church. His sermons so ruffled the doctrinal plumage of the rector, the Rev. Richard Peters, that he withstood Whitefield to the face. When he returned the following spring, April, 1740, all churches excluded him. He was now an ecclesiastical exile in the woods of Penn. Straightway the street became his pulpit, the heavens his sounding board, and the inhabitants of Philadelphia his auditory. Her common people, like those of Moorfields, heard him gladly. So did her first citizen, Benjamin Franklin. He, like David Hume, esteemed Whitefield's preaching worth a Sabbath day's journey to hear. More than half the population time and again congregated around him on Court House steps, or on Society Hill, spellbound. Dance-goers changed to church-goers, ballad-singers to Psalm-singers making melody unto the Lord on nearly every street. "Remain with us," entreated her citizens, "we will give you \$4,000 a year and six months for evangelistic travel." He declined Boston's similar overtures, so did he theirs. The gospel "rover," as this pilgrim loved to call himself, must roam. A thousand horsemen followed him to Chester and a larger company journeyed with him to New Brunswick, again to glow in his tropical warmth.

He will return to Philadelphia periodically; accordingly, a popular subscription erected a building to accommodate his throng. It is one hundred feet by seventy feet, the largest in the city. November 9, 1740, he is in its pulpit before a congregation who are shortly under his magisterial sway, which they could not resist if they would and would not if they could—a sway that reached flood-tide in his pleadings for the religious instruction of poor children.

Franklin opposed the location of Whitefield's orphanage school in Georgia, contending for Philadelphia, where building material was cheaper, wages lower and whither Southern orphans could be brought. Whitefield was preaching, Franklin was present. The foregleams of a collection for the Savannah orphanage school Franklin discerned and straightway stiffened himself against contributing. The appeal is on; Franklin relents to the extent of his coppers. Another Whitefieldian broadside loosened the silver cord; Franklin relinquishes four silver dollars—all he had. The final oratorical tidal crash breaks the golden bowl and he parts with five pistoles—all he had. Coppers, silver and gold, including his purse, drop into the collection dish. Friend Hopkinson, far-sighted, left his money at home, but under this heart conjuror leaned to a neighbor and whispered: "Will thee loan me some money?"

If the iron of opposition of the hardest headed American philosopher and of this stringent Friend to contribute to poor children at a distance was as rotten wood in resistance, the people of the City of Brotherly Love who most hospitably received him and so generously supported his education of orphans as on one Sunday morning to contribute £100 and that evening £80, surely they could not withstand his perfervid appeals to educate her own children at her own doors.

In 1683 the Pennsylvania Assembly enacted that all parents, guardians and trustees of orphan children instruct them to read and write so that they may be able to read the Scriptures by their twelfth year. This spells democracy. Such orthography their Majesties, William and Mary, blue-penciled. Governor Fletcher revived the measure only to see it collapse. True, Enoch Flower

opened a school in Philadelphia in 1689 with branches. These were public but not free and, alas, prohibitive for the poor. The Assembly later enacted that religious societies could purchase, receive subscriptions, or otherwise acquire houses for schools. The free education of her poor children was now thrust upon the Christian public of Philadelphia and acknowledged by them their duty crying to be done.

The good that they would they did not until Whitefield came in November, 1739, and again in the spring of 1740. At both times the free education of her poor children—his passionate concern—he preached as their bounden duty. When he left, the services he started continued to reappear. His protracted philanthropic urge charged hearers with a voltage that overcame inertia and led them, July 20, 1740, to insert in the *Pennsylvania Gazette* the following advertisement:

CHARITY SCHOOL

It has pleased Almighty God in his infinite Goodness and Mercy in these latter Days to visit with his Holy Spirit the Hearts and Minds of many professing Christianity in this as well as diverse Parts of the World however divided or distinguished in denomination or Interest, so as to make them lay aside Bigotry and party Zeal and unite their endeavours to promote the truly Noble Interest of the Kingdom of the Blessed Jesus.

With this View it hath been thought proper to erect a large Building for a Charity School for the Instruction of Poor Children Gratis in useful Literature and the Knowledge of the Christian Religion and also for a House of Publick Worship in this Place being insufficient to contain the great Numbers who convene on such Occasions. And it being Impracticable to meet in the open Air at all Times of the Year because of the inclemency of the Weather.

It is agreed that the use of the aforesaid School and House of Religious Worship be under the direction of certain Trustees. . . . Which Trustees before named and hereafter to be chosen are from Time to Time to appoint fit and able School Masters and School Mistresses and introduce such Protestant Ministers as they judge to be Sound in principle acquainted with experimental Religion in their own hearts and faithful in their Practise without regard to those distinctions or different sentiments in lesser matters which have unhappily divided real Christians.

These are therefore to give Notice to all Charitable Persons who are inclined to encourage the undertaking that the Building is actually begun. . . . Materials for the Building will be received as also Subscriptions for Money and Work taken in by the underwritten persons.

The statement that buildings in Philadelphia were insufficient for the numbers as well as of the impracticability of meeting in the open air at all seasons, are plainest references to Whitefield's overflowing meetings and his likelihood to appear at any time of the year. The reference to the revival of religion, local and extended, and among all denominations, can be no other than the Whitefield revival. "Holy Spirit in the hearts and minds of many professing Christianity," "Blessed Kingdom of Jesus," is the language of Canaan in the dialect of Pentecost and is the speech of Whitefield or a spiritual son.¹ "To promote the truly Noble Interest of the Kingdom of the Blessed Jesus . . . it hath been thought proper to erect a large Building for a Charity School." The motivation here mentioned is the very one Whitefield stirred into action.

The legal representatives of the subscribers for the building are a carpenter, a mariner, a blacksmith and a bricklayer. The list of "Trustees for the Uses" includes a cordwainer, a blacksmith, a gentleman. Their social status accords with the democracy of Whitefield. Their ecclesiastical affiliations are: Church of England, Presbyterian, Baptist, Moravian, Methodist. Whitefield loaned his cabin for Quaker meetings, fellowshipped with Universalists, took collections for Lutherans, was the first pastor of the Second Presbyterian Church, Philadelphia, and an adopted son of the Moravians. By ordination a priest of the Church of England, by the will of God a minister of the Church Universal. The various Protestant denominations represented on the Board is a replica of his catholicity.

That religion and education should be wedded, God hath ordained. So did Whitefield unite them in England, in Georgia, at the Forks of the Delaware and again by making the "New" Building in Philadelphia both a House of Public Worship and a School.

Before all temples of learning come teachers with upright hearts and rich minds. Whitefield, commissioned by his fellow trustees to select the first teachers of the new school, may be con-

¹ I conjecture the advertisement may have been written by Charles Brockden, one of Whitefield's most zealous converts from atheism to Christianity, a loyal Trustee of the School and the Recorder of Philadelphia.

strued as his confreres' acknowledgment of his leadership and a tribute to his pedagogical acumen.

Informing letters received by him from Philadelphia in the earlier part of the July in which the advertisement appeared, leads Whitefield to write, July 18, of the great work in Philadelphia and how it "refreshed his heart." "I thank my dear friends for building a house for me to preach in, 106 feet long by 74 feet wide. The Lord is bringing many things to pass." He desired "it may not have any particular name or put to any particular use until my return to Philadelphia." Because a name molds and colors public opinion Whitefield earnestly desired to share in its naming. Concerning the "Uses of the Building," first, as a House of Public Worship, he was convinced that preachers therein ought to be converted and their theme should be salvation through Christ. Second, as a Charity School, he had equally strong convictions concerning teachers, pupils, and subjects to be taught. His expressed wish to defer action on vital policies until his return a few months later, indicates his sense of responsibility for shaping the school.

The genesis of the movement, the economic, social and ecclesiastical status of the Trustees, the securing of the lot and the erection of the "New" Building, the selection of teachers and the formation of the curricula, the content of the advertisement, his name first on the list of "Trustees for the Uses"—all point to George Whitefield as the head, front and founder of this Charity School of 1740.

Jesus gave the idea and dynamic which moved others, Paul in particular, to organize the Ecclesia. Greek, Latin and Anglican—the entire Christian communion acclaim Jesus the Church's one Founder. The idea of this particular Charity School of 1740 was planted in the minds of the people of Philadelphia by George Whitefield, and by him watered and nourished until it germinated and flowered into a *fait accompli*. This constitutes Whitefield the Founder of the Charity School of 1740 on grounds the same that constitute Christ the Founder of the Church.

Even if through its first and troublous years this Charity School may have had no pupils in attendance, it, nevertheless,

existed in suspended animation, as did the College of Philadelphia, from September 26, 1777, to June 18, 1778; as did a number of colleges in belligerent countries during the World War.

Benjamin Franklin's proposal for an Academy for "compleat education of youth," which had been launched in 1743, but was stopped by imminent war between England, Spain and France and threatened famine, was resuscitated in 1749. James Logan then offered a free building lot. It was declined in favor of the Charity School property as "in all respects better suited to their present circumstances and future views." Franklin and his coadjutors in 1749 entered into negotiations with the Trustees of the Charity School, who "required, granted and bound" the Trustees of the Academy. This functioning of the Trustees of the Charity School at this time attests its existence. The Trustees exist because the school exists. Trustees of nothing *non sunt*. The Trustees, "agreeable to their deed of trust," decided to convey their title to the Trustees of the Academy in trust for the uses and purposes of the Charity School's original deed expressed; among which was to "teach Poor Children Gratis, in useful Literature and Knowledge of the Christian Religion." The Trustees of the Academy, concurring, incorporated this obligation in their charter and thereby *continued the Charity School*. Its continuation is further witnessed by the continuation of its name. In the fusion of 1749 the name is: "Charity School and Academy"; in 1753, "The College, Academy and Charity School"; in 1779, "the University of the State of Pennsylvania"; in 1791, "The University of Pennsylvania." From 1740 to 1926 called successively, school, academy, college, university, it has been through all these one hundred and eighty-six years the same institution. Marriage changes a woman's name but does not annul her prior existence. The name of the capital of Norway, changed to Oslo January 1, 1925, does not annul its existence back to 1624 as Christiania. Nor does the University of Pennsylvania's change of name annul its existence to 1740.

The late Gov. Samuel W. Pennypacker made a "brief" before a committee, that the University of Pennsylvania was founded in 1740. The Trustees at their meeting, June 6, 1899,

unanimously resolved that "Founded in 1740" be placed on all official publications. The statue of George Whitefield on the campus bears the inscription: "The Charity School of 1740, the beginning of the University of Pennsylvania, was a fruit of his ministry." It follows logically that Whitefield the Founder of the Charity School is the Founder of the University.

Moor's Charity School, Hanover, New Hampshire, had its continuum in Dartmouth College. The founder of this Charity School, the Rev. Eleazer Wheelock, is the acknowledged founder of Dartmouth. He and Whitefield are analogous founders.

George Whitefield had the warmest friendship for Benjamin Franklin. Franklin said of Whitefield:

"I knew him intimately upwards of thirty years. His integrity, Disinterestedness and Indefatigable Zeal in prosecuting every Good Work, I have never seen equalled and shall never see excelled."

Nothing could have enticed these two knights-errant to tilt over which should be greater in the kingdom. Benjamin Franklin, crowned with philosophic, scientific and diplomatic honors, adorned with the magnanimity that belongs to the foremost man yet born under American skies, was the very soul of "tribute to whom tribute is due." Loving to call himself printer, methinks, if living to-day, he would feature in bold-face type: "George Whitefield, Founder of the University of Pennsylvania."

October 16, 1767, Whitefield wrote: "If I know anything of my own heart I have no ambition to be looked upon at present, or remembered for the future as a founder of a college." Greatness is thrust upon him. The stone which neither he nor the populace chose has become the head of the corner. "It is marvellous in our eyes."

He looked upon the Georgia school as a "day of small things." He raised funds and besought the coöperation of the Archbishop of Canterbury to expand the Savannah school into "a University in Georgia," as he expressed it, where ministers could be trained as in Trevecca College, whose opening sermon he preached. His objective was identical with that of the Puritans in founding Harvard College. The Archbishop unyieldingly held for a Church of England "bottom" for the proposed college. Whitefield would

not be bound by the stricture. In 1764 he applied for a college charter for Bethesda, but the Governor and Council of Georgia denied it. (In 1791, twenty-one years after the petitioner's death, a charter was granted.)

All his educational undertakings Whitefield viewed as the "dawn of brighter scenes." His letter of February 26, 1750, covets for the Charity School in Philadelphia collegiate stature. The germ cell then is a university now with 16,851 students. Its library, for which he took up a collection, has 600,000 volumes. His desire "for the youth to board in the Academy and by this means to be under the Master's eye," has partial fulfillment in dormitories for one thousand students. That it be a preaching place for Protestant ministers who may visit Philadelphia is permanently guaranteed. His wish expressed to Franklin "that there be a well approved Christian orator who should not be content to give a lecture on oratory in general but should visit and take part in every class, teaching them how to speak and pronounce well," is sparsely met by seven courses in public speaking, debating teams and dramatic societies, chief among which is the Mask and Wig. His education of the poor has a satisfying portion in eight hundred scholarships. His most heartfelt interest would rejoice in the William T. Carter Child-Helping Foundation. His desire for instruction in Christian literature is met by a score of courses on the Bible and Patristic writings; to these must be added the Christian Association, with eleven secretaries and a material equipment of \$750,000.

In 1764, twenty-four years after founding the institution, he said: "It is one of the best regulated institutions in the world." "I have heard several youths speak in it so oratorically as would have delighted even a Cicero or a Demosthenes." These laudations are, I surmise, rhetorical exaggerations by which "he that begetteth a wise child shall have joy of him."

Whitefield brought to the attention of the Principal Secretary for the American Department, the Earl of Dartmouth, the Moor Charity School for Indians in Hanover, New Hampshire. With a "little enforcing," as he wrote Wheelock, "the Lord of all Lords put it into his heart to put into my hands fifty pounds

sterling." This initial and the later generous contributions of this "pious nobleman" received grateful acknowledgment in naming the institution Dartmouth College. Wheelock later wrote Whitefield: "I am sensible, my dear sir, of my obligations to you, and have been solicitous what return of gratitude to make suitable thereto, and can find none; but this is enough that your work and reward too, is with the Lord, 'who is not unrighteous to forget your works and labor of love.'"

He spoke more than once before the faculty and students of Harvard College and solicited books for its library. For this he received the thanks of the Corporation.

He was instrumental in the removal of "Log" College from Neshaminy Falls, Pennsylvania, to Princeton, New Jersey, which made possible its present world-wide prestige. The funds he solicited for it from Scotland began a Scottish-Princeton friendship that has grown with the years. Princeton conferred on him the honorary degree of Master of Arts.

The founding of Rutgers of the Reformed Church and Brown of the Baptist are fruits of the Revival under him, or under those awakened by him. We indulge the reverie that the Nobel prize of 1760 would have been awarded to The Reverend George Whitefield, zealous advocate and patron of Higher Education in the American Colonies.

There is yet to appear a textbook on American history that gives to religion its rightful place as a cultural force. Every colonial college had a religious origin and purpose. Their daughters, the colleges of to-day, owe allegiance to their mother's God—the one source of their greatness.

Godless colleges, out! diabolical blots, out! Off the map of the United States, off! Into hell drop the "hellish crew"! There in a circling flame impaled, to utter annihilation decreed! It is either godless colleges or the Republic of the United States. It cannot be both.

The alarming increase in murder and the relatively large number of acquittals index an appalling devaluation of human life. Burglary insurance companies paid \$1,686,195 in 1910, swollen in 1920 to \$10,189,800, discloses staggering lawless-

ness in property rights. Decrease in valuation of others' lives and possessions has accompanied increase in education. But it is an education lacking in morality and devitalized of religion. The very kind that during the past ten years nearly severed the jugular vein of society and in the next world war, *quod avertat Deus*, would dexterously lop off the head of civilization at one fell stroke. Its ghastly bleaching skull would teach surviving barbarians to pursue exclusively an education indissolubly one with Christianity as the only union that can possess the earth in perpetuity. Religion and education must make one music: else "*Mene, Mene, Tekel, Upharsin*" will scream from the walls of legislation.

The church is to see there is offered to all from primary children to college seniors moral and religious training. The same to include a history of the Hebrews, narratives of the Gospels, the founding of the church and other subjects Christian consensus deems essential to the health of the soul. Its teachers are never to do violence to the Constitutional provision against union of church and state and ever to reverence truth, including that which is in Jesus.

George Whitefield in religion and education preëminent: before thee we swing our censer of praise. God of our fathers send more like thee to put God-consciousness into education and education into God-consciousness! Then love and knowledge shall fill the hearts and minds of the inhabitants of the earth and both Nationalism and Internationalism will pay their vows unto the Lord.

THE CONSCIENTIOUS OBJECTOR AND CHURCH MUSIC

CLARENCE DICKINSON and HELEN A. DICKINSON

New York City

THE music of the church has always been a storm center in a degree secondary only to the theology which is preached from its pulpits. There have always been at any given time many who have felt it not only their right and privilege but even their bounden duty to keep guard over its music. These "conscientious objectors" have always been, even as they are at present, of two kinds. On the one hand are those who censure the music in use at any given time; one section of these demands a return to the texts and form of the music of an older day, which seems to them so much nobler than the music of the present; another advocates an advance to something more modern and up to date which shall, to their thinking, better express the present generation and meet with more ready comprehension and response.

The second class of "conscientious objectors" are those who object to change of any sort, who hold present usage, the customs prevailing in their own lifetime, as the only practice consonant with pure religion.

Now and then in the history of church music exceedingly amusing things have happened in view of the tenacity with which each of these sections has clung to its convictions. For example, there were the Tractarians, who insisted upon a return to the Latin hymns of the Early Church as the only music befitting the worship of a truly catholic church, and resurrected and translated hymns from the Paris and Roman breviaries, only to have the scholarly world discover that these were all hymns of comparatively recent composition, written with the definite purpose of giving the people of their time something "modern" to sing! And then there were those of the second faction who conscientiously objected to the introduction of Isaac Watts' hymns as of "human composure," and who, before the close of their lives,

refused to stand up at all if any "modern" hymn was announced in place of Watts!

Although the days of the activity of the "conscientious objector" among us are trying days, yet the music of the church owes much to all classes of them. If the fact that they make us stop and think, examine just what we have now, have had in the past and *should* have to meet fully the needs of men's souls were their only service, it would be a great contribution.

From the first centuries which witnessed the establishment of the Christian Church the objector has been found in its midst. In the Early Church the singing of hymns was an important part of the service and the "psalms and spiritual songs" sung were either taken from the Bible or composed by the singers themselves, who were just members of the congregation and either men or women. Thus Tertullian records in a description of the Agapae: "After washing hands and bringing in lights each one was invited to come forward and sing an hymn in praise of God, either from the Scriptures or of his own composition." This singing was not only inspiring to the Christians themselves but was one of the most powerful agencies of evangelization—"The singing brought many pagans into the church." So many hymns indeed were written down that Greek Church poetry alone would make four thousand pages quarto in double columns.

Presidently the first "conscientious objectors" on record protested strenuously against these hymns of human composition and held that it was wrong to introduce into the church service anything but the divinely inspired texts from the Bible. They obtained the support of the Bishop of Antioch, Paul of Samosat, who issued an edict forbidding the inspirational singing of hymns and the use of any text not in the Bible. The majority, however, felt so keenly the great consolation of the other hymns and their power as evangelizing forces that they rose up and caused the deposition of Paul at the Council of the Syrian Church in the year 265. A hundred years later, however, the "biblical" party was able to carry its point and the great Basil (afterwards Saint Basil) was brought to trial in 363 charged with the heresy of writing hymns.

In the days of Tertullian everyone sang, men and women. Indeed, Gregory of Nazianzus set down as his ideal of womanhood "one who stands like a pillar at the daily Psalmody and whose voice is never heard except in the responses of the service." But the "conscientious objectors" read or heard what Saint Paul had to say about the women keeping silent in church and brought it to pass that women were silenced in the Eastern Church in 379. In the Western world, always apparently more given to independence of thought, they were not formally hushed until the eighth century, when Pope Zachary commanded Pepin, the father of Charlemagne, to forbid their active participation in service and song in the churches in his remote parts of the world.

This battle has been found several times in the history of the church. As late as the end of the seventeenth century in the Calvinistic Baptist churches in England conscientious objectors made considerable stir by insisting that faithful observance of Saint Paul's dictum must preclude the participation of women in congregational singing.

When it became necessary to give the music in the Christian Church some defined outward form, the one at hand which was most perfectly formulated was the Greek, which was based on a scale of two tetrachords or groups of four notes descending one to the other to make the octave. But a party in the church rose to object that this was pagan music and unfitted for use in the Christian Church. Its supporters, however, worked out the justification, which seems to have been perfectly satisfactory, that "Tetrachords had been adopted in the church because there are four elements, four seasons, four temperaments, four evangelists; on the eighth day Christ was dedicated to the Father, and on the eighth day after his entrance into Jerusalem he rose from the dead. Eightfold are the joys of the blessed, and the relation of the octave in its two unequal halves shows forth with principal and secondary tones the Old and New Testament, love to God and to our neighbor, eternal and temporal life."

The same objection which was raised against the adoption of the Greek scale as heathen was also raised against the use of the organ in Christian churches, as this instrument was associated

with Roman theaters and pagan temples. Other instruments such as flutes were used, apparently, on occasion in the worship of the Early Church, but it was not until the year 690 that the organ was officially sanctioned by Pope Vitalian. Several times in the later history of the church fierce battles were to be fought over the use of the organ; indeed, probably every one of us has lived through or known of such a controversy, when some "conscientious objector" like the old Scotchman who refused to listen to the ungodly "kist o' whistles" rose up and walked out of church when the organ was played. The most amusing feature is that the same point should have been so hotly debated so many times in the history of the church. It is also interesting that instruments other than the organ have been used upon occasion in the services of a church in which the organ was vigorously denounced, and that later, when the pro-organ party has won, and that instrument had been in use long enough for everybody to become accustomed to it, a tremendous hue and cry has been raised at the suggestion of the use of any other instrument than the organ, the "conscientious objectors" insisting that the organ is the instrument peculiar to God's house and that "fiddles" and all other instruments are of the world, the flesh, and the devil.

The "conscientious objectors" who from time to time in the Early Church rose to protest against creedal dictation protested as well against the restrictions imposed upon its music, and won many to their side by their singing. Thus, for instance, the Gnostics drew so many to them by their wonderful music that the Syrian Church was forced to restore congregational singing and even to use the Gnostic hymns of Bardesanes and Harmonicus after their texts had been made doctrinally correct by Ephraem Syriacus. Even this was not enough; to make the church services more attractive than those of the heretics Saint Chrysostom devised a means of attraction in nightly processions in which choirs marched singing hymns and bearing silver crosses and lighted tapers. These are the first "choir processions" and "services of light" on record.

The Arian heretics, too, found their hymnody perhaps the most powerful agent in making their protests known and effective.

And so it has been indeed throughout church history with all protests against authority which usurped the place of individual conviction, conventions which governed at the expense of the growth which means life, the letter which was killing the spirit. Every one of them from the first centuries to Calvin, Huss, Luther, Wesley found in music the supreme medium for conveying the force of their objections, teaching a new doctrine and inspiring their followers with fresh faith or new ideals. Berthold, the great mystic preacher in the age of Minnesong, recognized this when he spoke thus during his sermon: "If there is any ballad maker here present in the congregation let him take these my words and put them into a song and let it be short and sweet, and ring so prettily that even the little children may learn it and sing it." In 1664 Dean Crossman of Bristol expressed the same idea tersely: "A song may find him who a sermon flies."

When these songs were used in church, however, there were always the same conscientious objections raised. When the service of the Reformed Church in England began to take on an ordered and definite form, Queen Elizabeth's Primer appeared, in 1559, with hymns, and in the Forty-Nine Injunctions issued in that same year permission was given that "Beginning and end of Common Prayer, either noon or eve, there may be sung an hymn or such like song to the praise of almighty God in the best sort of melody or music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived, and for the comfort of such as delight in music."

This was seized upon at once by the advocates of a richer musical service as authorization of the singing of anthems by a choir and of the Genevan psalms by the people. The "objectors" were led by Thomas Cartright, Professor of Divinity at Cambridge, who thus voiced his protests in 1571: "The devil hath gone about it to get authority; but as for organs and curious singing, though they be proper to popish dens yet some others also must have them. The Queen's chapel and these churches which should be spectacles of Christian reformation are rather patterns to the people of all superstition."

Sir Edward Deering, who was so active an objector to the

form of organization which was being assumed by the church that he brought in a bill for the abolition of episcopacy, also fought for the banishment of singing from the service, affirming it as the sentiment of the Protestant party that "one groan in the spirit is worth the diapason of all the church music in the world."

The music used in the church service in England at this time consisted of metrical versions of the Psalms. A complete collection of these, made in the reign of Queen Elizabeth by Sternhold and Hopkins, was at first published for private use only, but after four years its use in church was sanctioned. Thereupon a party in the church promptly objected that "Many of the psalms are far from Christian in spirit," a point which received considerable emphasis from the practice of "lining out" the hymns by the clerk, one line at a time, before singing, for the sake of the many people who had no books and who could not have read if they had had them. So vigorous and effective was the protest that it was finally decided that it should be left to the clerk "to omit or alter lines which were unseemly or inopportune." The people soon became accustomed to this liberty so that it was hardly a shock when John Patrick published his *Century of Select Songs* in 1679, in which he "balked those psalms whose whole aspect was upon David's personal troubles, or related to Jewish or legal economy, or where they expressed a temper not so suitable to the mild and gentle spirit of the Gospel." Patrick went even farther and Christianized the Psalms by boldly inserting the Saviour's name wherever he held a reference to Christ to be intended.

One of the most noted fighters for a hymnody was Richard Baxter, who led the Presbyterians in singing hymns and psalms at the Savoy Conference in 1601. When called upon by Charles II to advise on the Book of Common Prayer he expressed his desire for the incorporation of congregational singing in the service and suggested the compilation of a purer metrical version of the Psalms. But the Bishops leading the traditional party and all who leaned towards the old Catholic Church objected to the singing of the Psalms that "it is no part of the liturgy," whereupon the Presbyterians countered that "it was part of the primitive liturgy and they could not understand why it had ever been

removed." Baxter's reforms in this and in other particulars were too far-reaching, however, and he was ejected from the church in 1662.

Yet by 1707, for the dissenting bodies in England, it was possible for Isaac Watts to publish a *Book of Hymns and Spiritual Songs* which included hymns "freely composed and not according to the letter of Scripture" and "an expression of present-day emotions and not merely of David's." Many were the objections raised, and use did not become general for a considerable time. Thomas Bradbury and a Mr. Romaine protested loudly and emphatically against this "burlesquing the psalter" and refused to sing or to use any of "Watts' Whims," as they called them. Martin Tomkins objected to the sentiments expressed in many of the hymns; he also entered a protest against the singing of the Doxology because it contained a sentence of praise to the Holy Ghost. In 1738 he published this protest in his "a calm enquiry whether we have any warrant in Scripture for addressing ourselves in a way of prayer or praise directly to the Holy Spirit." He also wrote a personal letter to Doctor Watts asking him to have all such material expurgated. This issue and all attendant arguments Watts was happily able to evade by the simple reply that he was powerless, as he had sold the copyright.

Objections were raised to singing praises not only to the Holy Ghost but also to Christ, on the ground that in the Scriptures men were only commanded to praise God the Father. The liberals therefore compiled some "non-Unitarian" hymnals in the years between 1753 and 1823, the best of them by Jeremy Belknap, who, in his preface, voices the comforting assurance that "in these selections those Christians who do not scruple to sing praise to their Redeemer will find materials for such sublime enjoyment, while others whose tenderness of conscience may oblige them to confine their addresses to the Father only will find no deficiency of matter suited to their idea of the 'chaste and awful spirit of devotion.'"

It does seem indeed as if nothing that could be objected to has been overlooked. A division of the church headed by John Smyth, the "self-Baptist" of church history, objected to the use

of psalters or hymnals on the ground that since the New Covenant is spiritual and singing a psalm a part of spiritual worship, "it is unlawful to have a book before the eye in time of singing a psalm." In his "*Christianismus Primitivus*," published in 1678, Thomas Grantham enlarged upon the validity of this objection and added the further cogent argument that "if all sing there are none to be edified, and if other men's words are sung it will open the way for the use of forms of prayer."

In the course of several years the Watts hymns came to be widely adopted in the dissenting churches and so thoroughly were they accepted that many would tolerate no change from them; even in the nineteenth century many older Congregationalists kept their seats and refused to sing if any hymn was announced that was not Watts!

A certain measure of freedom the Dissenters had, but the Established Church of England was still restricted to metrical versions of the psalms—"the sorry Sternhold Psalms," as Samuel Wesley called them. To these the whole Wesley family indeed were objectors. For private devotion and family gatherings at Epworth Rectory they used Isaac Watts, and when John Wesley sailed for America he took Watts' Hymnal with him. But on the ship he met twenty-six Moravians with their Bishop and from them got a somewhat different and enlarged ideal of hymn writing, which had much influence on the hymnal he began to write and compile in October, 1735. And what a storm of objections this hymnal evoked! In fact the first accusation against Wesley before the Grand Jury of Savannah in August, 1737, was that he had made alterations in the authorized versions of the Psalms! And the second accusation was like unto it: that he had "introduced into the church service and at the altar compositions of psalms and hymns not inspected by any proper judicature."

His objections and the objections to his solution of them drove him to establish in the next year in London his "United Society," in which he used a hymnal compiled by himself, which included many of Charles Wesley's beautiful hymns.

At this same time in the New England States music was in such a sorry condition that the Reverend Symmes, the minister

at Bradford, Massachusetts, characterized it as "downright indecent." To remedy this he established "singing meetings" with the purpose of teaching the congregation to sing by note, "that some other psalms might be added to the five in use in his congregation." Many members objected to this, saying that the next thing would be an organ; to which he replied caustically that "there is no danger, for it is too chargeable a piece of worship ever to obtain in this congregation." Singing meetings were established there and elsewhere and even the printing of music in America was undertaken. Many were the "conscientious objectors"; some of them would not even remain in church during the singing lest they should lend countenance by their presence to such an iniquitous proceeding, for, said they, "first comes singing by rule and then we will be preaching by rule and praying by rule and then comes Popery!"

But while these were vigorously defending the service from possible corruption by Roman Catholic practices an important faction in the Church of England (which was gradually finding itself obliged to use hymns) was protesting against unauthorized hymns with modern flavor, highly personal quality and lack of formal style. This, the Tractarian party, sought out, therefore, the hymns of the Latin and Paris breviaries and did them into English verse, taking great care at first to put them into unsingable meters lest they should be used in some congregations without authorization. Soon, however, the highest church party felt itself justified in using some of these hymns in church, since they were translations from a breviary of the Roman Catholic Church. It is true that some of the hymns of the Tractarian movement were relatively old, as the greatest favorite of them all, Bernard of Cluny's "Jerusalem the Golden," but the hymnals of these breviaries were not ancient at all; that in the Roman breviary dated only from 1632 and the Paris breviary hymnal was compiled by French poets as late as 1736, when the Archbishop of Paris yielded to objections on the part of members of his diocese, and substituted these *modern* hymns for the old ones they had been singing! Nevertheless, the objections of the Tractarians to Watts and Wesley, and their translations of these new-

old hymns did enrich the literature of hymnody by the addition of such important elements as hymns suitable to the season of the church year and to the hour and character of the service. They also rendered a great service by calling the attention of hymnodists to the ancient hymns of the church, paving the way for such translations from the Greek as those made by Neale, Brownlie and many others. Such publications seem to have given incentive also to the poets of the day to write hymns, so that Wordsworth, Cowper, Coleridge and in fact almost all the poets of the Romantic movement, contributed to the enrichment of English hymnody.

But against these Tractarian hymns and all these hymns of higher literary quality, a protest came in turn, in the form of a cry for hymns which would appeal to even the simplest souls. Hymns of intensely personal character and evangelistic tenor, of the Y. M. C. A. movement, of Moody and Sankey and of the Salvation Army met this requirement by providing taking tunes readily learned by heart, a marked rhythm, a sentiment simple and easy to grasp as the music itself, and a wide emotional appeal.

So through it all we see how the "conscientious objector" has enriched our church music. Sometimes he seeks to hold us back, sometimes to rush us ahead. Always, even now, he is with us as either the progressive or the reactionary. There are, for example, many at the present day and in this country who object to the singing of any words which are not in the Bible or Hymnal, and indeed there are churches in which it is not permitted; and, on the other hand, there are many young people who object that they are tired of what they call "Old Testament anthems of Jehovah and Abraham, Isaac and Jacob," and wish we would give them modern poetry in our music which speaks a language they can understand!

On the whole we must give thanks for the "conscientious objector," for, though he is usually somewhat of a "thorn in the flesh" in the days of his activity, he is responsible for notable developments and for the working out of "a more exceeding weight of glory" in church music. So the Lord of all maketh even the foolishness of men to praise him!

REVISION OF THE HYMNAL

CARL F. PRICE

New York City

THE time has come to consider the revision of the Methodist Hymnal. The successive revisions in the Methodist Episcopal Church have been made after fairly regular intervals during the past century. The hymnal of 1821 would probably have served the church twenty-eight years, until 1849, had not The Methodist Book Concern fire of February 18, 1836, destroyed the plates, thereby necessitating a new edition. The 1849 hymnal was used for twenty-nine years, the 1878 hymnal for twenty-seven years until the present hymnal was published in 1905. Thus the average periodicity of hymnal revision has been twenty-eight years.

A new Methodist Hymnal will therefore be due in 1933, too soon after the General Conference of 1932 to prepare adequately a book authorized at that session. The present collection was five years in preparation. This was in part due to the desirability of joint action with the Methodist Episcopal Church, South; but that desirability still obtains. And, if the General Conference of 1928 aims to be foresighted, it should authorize a Hymnal Commission, to act jointly with a similar commission from the Church, South, in the event that their General Conference of 1930 concurs in authorizing revision. In fact, it would prove a happy event if the 1926 General Conference of the South were to take the initiative, as we did in 1900, and order the desired revision, requesting our General Conference of 1928 to concur in the action and complete a Joint Hymnal Commission.

Great care should be used in the enabling legislation to avoid such ambiguities as occurred in the hymnal report presented by Governor Leslie M. Shaw and adopted in 1900; for when the Commission met they were at first in doubt as to whether a new Epworth Hymnal for social meetings or a new Methodist Hymnal for general worship were intended by the General Conference. Provision also should be made for the concurrence or non-concur-

rence of the Methodist Episcopal Church, South, in plans for a joint hymnal. But it is fervently hoped that there will be no break in the hymnodic bonds that bind us to our brothers in the South, even though actual organic union has not yet been achieved.

It would probably prove fortunate for the church if the new hymnal could be published before 1933, if accomplished without preventing a careful and prayerful deliberation by the Hymnal Commission; for there are more urgent reasons for hymnal revision than the mere lapse of time since 1905.

Each successive revision has brought about a marked improvement in the hymnal. The 1878 hymnal was a real relief to the church in eliminating some hymns that had become really objectionable, and in enriching our hymnody with a large body of hymns, many of which were already well known to other denominations. The makers of the 1905 hymnal consciously sought improvement in the average literary quality of our hymns, an expansion in the lyrical elements, as distinguished from the purely didactic, an increase in the number of objective hymns, especially under the subject of Activity and Zeal, a fuller recognition of the dignity and worth of mankind by eliminating expressions debasing humanity, and a more wholesome articulation with the enlarging thought of the day on spiritual truths, especially as to the nature of God as a Father of infinite love and mercy.

Considering the essential character of the resulting hymnal as a compromise, it was hailed as a distinct success. It showed improvement in all of these departments. But the hymnal was not completely satisfactory to any one group; nor could it have been, from the very nature of the compromise. There is still great need for further improvement; and it is reasonable to expect, from the results of the past changes, that a revision now by another generation can reach some of these needed improvements.

For instance, there was the problem of objectivity in the hymns. Professor George Albert Coe in his *Spiritual Life* complained that in the 1878 Methodist Episcopal Hymnal less than one fifth of the hymns on Activity treated the subject objectively. The Commission in their quest for objective hymns met the same difficulty which confronted the Wesleys when they began to make

hymnals to reflect the ideals and aspirations of the Wesleyan Revival. Good hymns in English on these subjects were simply not available: they had not been written. The Wesleys solved the problem by producing hymns of their own to meet their hymnodic needs: John Wesley, chiefly by translations from the German hymns of the Moravians and from other sources: Charles Wesley, by original hymns of his own: and, it might be added, both of them by inspiring their contemporaries to write hymns in the same vein. It is fortunate for the church that the makers of our present hymnal did not regard this need as sufficient warrant to justify them in writing objective hymns, themselves; for, unlike the Wesleys, they did not claim the gifts of hymn-writing. But since the book appeared hymn writers have produced a large body of hymns designed to meet this very need; hymns expressive of the newer interpretation of the social gospel and the practical applications of the modern social service movement, of brotherhood, of world peace, of Christian missions as an opportunity to save society, of banishing injustice and unrighteousness in the world—a duty not to be forgotten by Christians in their contemplation of the world beyond.

These hymns came too late for inclusion in our 1905 hymnal. The one exception to this is Dr. Frank Mason North's social service hymn, "Where cross the crowded ways of life," written especially for that book. Its uniqueness as the one typical example in our hymnal of the twentieth century school of social hymns establishes the exception which proves the rule. Its appearance in the leading denominational hymnbooks of America proves that they have been published since our own hymnal (from 1911 to 1917). In most of these books there is a section of hymns on Brotherhood and Service with some of the newer hymns therein. The still more recent interdenominational standard hymnals for church use are giving a larger place to the social hymns, objective in treatment and challenging in their tone; and this has been in response to the growing demands from a new generation of pastors and lay leaders for hymns expressing the larger ideals of our Christian duty and privilege.

This is one of the blind spots of our present hymnal. Its

disclosure does not imply any desire to weaken other parts of the collection. While more objective hymns are needed, more hymns of brotherhood and service, there must still remain a large body of those hymns of Christian faith and personal experience, subjective and introspective, such as have had an immeasurable influence in the spiritual life of our church. But it is reasonable to hope that the coming revision will give to the church, whose thoughts and prayers and energies have been intensively directed to the service program of the Centenary and World Service movements, more hymns expressive of the spirit and objects of these very practical efforts to hasten the coming of the kingdom of God upon earth.

It is true that some of the new social hymns are too didactic, and not sufficiently lyrical for hymnodic use. And possibly some are too morbid as to social conditions, as some of the earlier nineteenth century hymns were too morbid on the subject of personal sin. It will be but one of the many problems the Hymnal Commission must solve, to select those social hymns most suitable for the purposes of Methodist worship. At least they will have a large body of the newer hymns from which to choose.

Another blind spot in the hymnal is the theme of stewardship. When the church has been making heroic efforts to increase greatly the number of Christian stewards in Methodism, it is disheartening to find scarcely more than two or three hymns in our hymnal that stress this responsibility. We sometimes forget that hymns often reach the heart and conscience where sermons and addresses fail. Charles Wesley was frank enough to admit that he made more converts by his hymns and hymn-singing than by his sermons. It may be that new impetus can be given to stewardship by giving us more hymns on this important subject, providing they are genuinely lyrical and not merely didactic.

The same may be said to some degree of stewardship of life. This subject is not without its hymns in our hymnal. But it may prove possible to find hymns that will bring home this responsibility to devout worshippers in a more vital appeal to the conscience. These are a few of the subjects demanding fuller treatment in our hymnal. There are other neglected themes also, which critics of

the book have suggested. Together they indicate the need of an early revision for other reasons besides the age of the present book.

The literary qualities of our 1905 Methodist hymns were more worthy than those of 1878. We cannot claim that they are so high as those sustained in some other denominational hymnals. There is good reason to expect that another revision will elevate the average literary standard of our hymnal, as did the present collection over that of 1878; for surely a wise Hymnal Commission will not admit new hymns without testing their literary value, as well as their doctrinal soundness, and it will be possible to eliminate many of our less poetical hymns that have been retained more for traditional reasons than for their real worth. Some can be dropped more easily now than a quarter of a century ago without offense to Methodists generally; indeed, this has been true of each successive revision, and it has resulted in a gradual improvement in the poetical elements of the hymnal. Tradition and usage, however, are still important factors in making a hymnal and some of the literary blemishes will probably be retained because of the wide usefulness and spiritual power of otherwise defective hymns. While literary improvement must be sought, it is the spiritual, and not alone the literary, test which must be the final measure of availability.

There are some practical considerations which the Commission can profitably learn from the experience of the 1905 book. There should not be a large first edition of our next hymnal, even though every county in the Union be howling for copies. A bibliomaniac, who collects first editions, need not pursue a very wide quest to find the first edition of the present Methodist Hymnal, as that was the largest first edition of any merchantable book ever issued in America up to that time—576,000 copies. Although not a great rarity, this edition is not without special interest on account of the large number of errors which its wide circulation has perpetuated on a wholesale scale. They are not so much mistakes of the printer and copyreader, as of editorial preparation. We once counted the errors of punctuation, marked by an expert in a copy of this edition, and they numbered over a thousand.

Most of the verbal errors, probably copied without scrutiny

from other hymnbooks, have since been eliminated. We were regaled with such solecisms as these: "His very word" for "every" (No. 89); "Jesus wept! that fear of sorrow" for "tear" (132); "treasury" for "treasure" (137); "past" for "passed" in No. 134 and vice versa in 237; "changeless" for "changeful" (549); "neat" for "meet" (664); "seas" for "sea," to rhyme with "jubilee" (646). These are but samples of the mistakes that were broadcast in over a half million hymnals.

Some of the textual infelicities were not so obvious. "Still, still with Thee!" (43) in its fourth verse had been printed, "Still, still to Thee!" probably because the rest of the line contained "as to each new-born morning." We still sing as the first line of Canon Henry Twells' hymn, "At even *ere* the sun was set" (54); but those familiar with the controversy centering about this line know that hymnologists have generally agreed that it should be "At even *when* the sun was set," as in accordance with Jewish custom they did not bring their sick to Jesus until sundown of that Sabbath day, as is witnessed in Saint Mark's record (1. 32). The latter form is found in the Protestant Episcopal "New Hymnal," the Hymnal of the Presbyterian Church, and many other standard hymnbooks.

The musical errors in the hymnal can scarcely be cited as an argument against a large first edition, since most of them have persisted to later editions. Very few are typographical. For lack of a natural in the next to last measure, John Spencer Camp's tune, "Sylvester," comes to an unnatural ending. "Bradbury," a four-four tune, gives us only three beats in the last measure of the first line. "Ancient of Days" has an impossible chord in the last measure. A flat is missing at the end of the first line of "Kiel," and a natural at the same point in "Saint Vincent." "Lambeth" (Hymn 497) had two different time signatures in the first edition. Later editions give only one—the wrong one! About a dozen would cover these typographical errors, and the first-mentioned has been corrected. In addition, supererogatory sharps, naturals and flats occur in a dozen more places. Accidents like these occur in the best regulated hymnals.

Consecutive fifths, however, do not appear in good society

(search for them in Nos. 120, 125, 163, 170, 186, 342, 347, 461—first tune, 633—two of them, 665, 698), nor consecutive octaves, and we have them, too. In hymn-tunes they are as strictly forbidden, as plural subjects with singular verbs are in hymns. Let no man attempt to refute this by citing Rudyard Kipling's plural subject with a singular verb in beginning the second verse of his *Recessional* (710). Besides those in the middle of phrases, we have also ten consecutive fifths and three consecutive octaves in passing from one phrase to another, where they are more allowable, but with a little editing might easily be avoided. Surely the augmented seconds which occur in five of our tunes ought to be ironed out harmonically.

The whole question of chord-texture in our hymn-tunes might well be studied, not with the idea of rewriting the harmony and possibly distorting it beyond recognition, as the editors of the "New Hymnal" of the Protestant Episcopal Church have done with "O Zion, Haste" and a few other tunes. But through deft touches by a skilled harmonist it would be possible greatly to improve the strength and beauty of our hymn-tunes. It would demand scholarly ability and patient, intensive work to do for our hymnal what the great organist of Westminster Abbey, the late Sir Frederick Bridge, did for the Wesleyan Methodists and related denominations in England.

We have 109 tunes containing chords of the seventh without a third (some of these recurring five times in the same tune), 21 tunes with ascending sevenths, 25 with descending thirds in the chord of the seventh, which could easily be remedied without damage to the melodic lines of the four parts. We have not listed all of the instances, as in many cases there is reason for omitting the third, or raising the seventh, or dropping the third in resolving a chord of the seventh. But our American composers have been particularly lax in this: the English composers as a rule very rarely indulge in such infelicities, and when they do it is usually with good reason, quite apparent from the harmonic context. It is quite evident that a few, perhaps six, of our tunes need complete reharmonization; about five chords are misspelled; and about seven musical situations have been wrongly printed (as, for

instance, the tune "The Good Fight," which fits the first, but not the other verses of "We march, we march to victory").

A dozen other technical questions, too burdensome perhaps for this discussion, press for consideration by the musical editors; such as, Should not tunes like "Caledonia" and "Saint John's, Westminster," with a plagal cadence, have an authentic "Amen"? and, Should not tunes like "Dundee" end their first half with three beats instead of one beat with a hold?

Concerning the indexes of that edition, perhaps the less said, the better. They were sad, and so were the experiences of some who used them and encountered wrong numbers, improper alphabetizing, imperfect biographical data, and a number of first lines of verses not recorded in the index. Some hymns were attributed to wrong authors: C. Whitney Coombs, composer, did not write "Long years ago o'er Bethlehem's hills," nor Archdeacon Wilberforce, "Lord, for to-morrow and its needs," nor, in the opinion of hymnologists, did Charles Wesley write "Come, Thou Almighty King." The late Hubert P. Main did much to correct these errors in later editions.

One great awkwardness has never been remedied, the burial of these indexes in an inaccessible part of the book—somewhere between the chants and the responsive readings: you never know exactly where they are when you want to find them hurriedly. Why not place at least the Index of First Lines in the front of the book, where the best modern hymnals usually publish it?

Still another awkwardness might be avoided. All four indexes of tunes refer to pages instead of hymn numbers. The result is still confusing to at least one man who has been using those indexes freely for twenty years. Given the number of a tune in the index, you always first look up the hymn of that number, and then, after floundering around, you recall that tune numbers, alas! are only page numbers.

These technical problems, however, are not to be compared with the greater question of choosing wisely hymns and tunes which will deepen the spiritual life of the church and bring the hearts of devout worshipers nearer to the throne of Grace. It is a responsible task, to be entered upon, not lightly, but prayer-

fully and in the fear of God. The Preface of our present hymnal indicates the spirit in which it was prepared by the Joint Commission, "whose brotherly harmony was never once broken, and whose final meeting was a Pentecost." There is a wide divergence of opinion on the choice of hymns and tunes. It therefore behooves a hymnal maker to give serious consideration to general objections that are made to some of our hymns.

The hymns of Charles Wesley are a precious heritage of Methodism. They have larger place in Methodist hymnals than in any others. Still, it is objected, some Wesley hymns are of little use to the church to-day; and this objection the Commission must consider. The present English Methodist Hymn Book contains 272 less of Charles Wesley's hymns than its predecessor, and our 1905 hymnal contains 187 less than its predecessor of 1878, leaving 121 now published. Probably the next revision will reduce this number; although it is possible that some of Charles Wesley's hymns not in our hymnal should be added.

Some pastors object that sometimes they cannot find in our hymnal a hymn on the subject of some sermon they are preaching. Admittedly, not all possible subjects are covered in the hymnal. The hymn preceding the sermon, however suggestive to the pastor, whose thought is full of his sermonie theme, is often lost to the congregation, who have not yet heard the sermon. It is better to use a worship hymn to prepare their hearts emotionally, than to anticipate the thought about to be unfolded in the sermon.

It is curious that some of the most serious objections are brought against the hymns most widely used. Some object that three different theories of the atonement are given in "Arise, my soul, arise." Some object to the metaphors in "There is a fountain filled with blood," and always Unitarians object to its doctrinal implications. "From Greenland's icy mountains" is assailed for its poor geography (India has no "coral strands") and for its highly embellished pictures; and, of late, there has come objection from the foreign field to use of the word "heathen." Ghandi voiced this protest last July in Calcutta in addressing the Calcutta Missionary Conference:

"You, the missionaries, come to India, thinking that you come to a land of heathen, of idolaters, of men who do not know the true meaning of religion. One of the greatest of Christian divines, Bishop Heber, allowed himself to write those two lines which have always left a sting upon me:

"Though every prospect pleases
And only man is vile."

I wish he had not written those lines."

He then insisted that the typical East Indian in his relentless search after truth is not vile, but "as much a seeker after God as you and I are."

It is not to be expected, however, that Methodism is ready to abandon these popular hymns.

Regarding hymn tunes, objections are many-voiced, and often contradictory. But democracy in the choice of tunes is impossible, if the church is to have truly worshipful music. The objection that we have too much of Lowell Mason and his American contemporaries should have weight with those who chose our tunes. The new school in England, urging the revival of Gregorian music in worship, are objecting to the tunes of Barnby (who has more in the Methodist Hymnal than any other composer) and his contemporaries. While American Methodism is probably not ready to grant this objection, and while Plain Song is little used in the non-liturgical churches, the musical editors would do a real service to give us a few of the best old Gregorian tunes, now finding their way into various hymnals, so noble and exalting is their power over the human spirit in worship.

The inappropriateness of some tunes to their words presents valid grounds for that divorce which is mentioned in the Hymnal Preface. To sing "O that I could repent" to a tune, mounting in unison upon the notes of the common chord, as does Lowell Mason's "Gerar," is manifestly absurd. "Moncell" is appropriate to "Did Christ o'er sinners weep?" but not to "Grace! 'tis a charming sound." These and a few others are clearly misfit tunes. Others of our tunes probably never will be sung, and should no longer serve as mill-stones about the necks of worthy hymns.

Considerable objection has been raised to false accents in words, compelled by the tunes. Of thirty-three hymns beginning with the name "Jesus," eleven accent the second syllable. Besides the first lines of hymns, nine lines begin with "Jesus," accenting the ultimate. Of the nine lines beginning with "Spirit," five accent the second syllable. Instances are to be found throughout the hymnal where such words as Father, sinner, glory, stronger, scatter, pardoned, Saviour, soldier, tranquil, ready, etc., are accented on the ultimate. In the "New Hymnal" (Episcopal) such misadventures in prosody are exceptional. They are too numerous in our hymnal.

A splendid feature of the present hymnal was the introduction of alternative tunes for many hymns, thus in many cases bridging the chasm between familiar tunes and those of greater musical merit. This should be developed further in the coming revision; for there are better, though less familiar, tunes for "Faith of our fathers," "The Son of God goes forth to war," "For all the saints," "Jesus calls us" and others which ought to be made available without discarding the old tunes. Besides, some alternative tunes, appearing elsewhere in the hymnal, might be indicated by a footnote to a hymn.

An appendix is worth considering, to contain some of the old traditional tunes of Methodism, as in the Hymnal of 1878, and also all of the gospel hymn-tunes. The English Methodist Hymn Book has used this device for alternative tunes.

Shall the words all be printed in the music? This question the Commission must decide, as did its predecessor, and there is much more likelihood of an affirmative answer than there was twenty years ago.

Our Hymnal is loved for its historic associations, its spiritual helpfulness, its Godward uplift. May the revision preserve the old-time fervor of Methodist song, and at the same time produce a greater hymnal, "to serve the present age."

A QUARTET ON CHURCH MUSIC AND WORSHIP

THIS year is the one hundredth anniversary of the birth of STEPHEN C. FOSTER, celebrated author of famous American melodies, such as "Swanee River," "Old Kentucky Home," "Old Black Joe," etc. None of these were religious tunes, but they doubtless had their inspiration from those marvelous folk-songs of Afro-Americans, the Negro Spirituals. While Foster was not technically a great musician, his mastery of melody is doubtless still a strong force in saving our popular music from its destruction through rag-time and jazz.

But it is our church music and the dignity of our Christian worship which should secure and preserve the artistic spirit which will make religion not only the salvation of the soul but also the elevation and illumination of all life. Besides the longer contributed articles in this issue of the *METHODIST REVIEW*, on both hymnology and church music, four fine leaders in the liturgic life of the church are here following those noble solos with this chorus. Many important topics must be omitted, but here are messages of high value both to our ministry and our laity.

CHOIR SPIRIT

"LET the people praise Thee, let all the people praise Thee, O God." These words came from the psalmist long ago as a joyful admonition to the church, but the church of to-day too often reads them, "Let the quartet praise Thee, let only the four voices praise Thee, O God." Why has the church so often turned to the quartet for leadership? Lack of the right spirit in the choir has disgusted church leaders. Instead of facing the issue squarely, as the church has done in other matters, she has been frightened by the so-called "war department" and has dodged the whole matter. This condition must not continue. Since music makes up about two fifths of every service the pastors and laymen are demanding that music take its rightful place in the worship of God.

Why do our choirs lack the spirit that molds and binds an

organization into an intelligent harmonious unit? There are two main reasons: first, dishonesty in all our choir dealings and preparation, and second, a natural outgrowth of the first, lack of coordination in our programs of worship. When we engage something of beauty and perfection and have delivered to us only a crude imitation we are inclined to declare the transaction dishonest. Yet Sunday after Sunday choirs render crude, unprepared music under the protection of the church. One of the principal reasons for this condition is the lack of leadership. This can be blamed directly on our church leaders. Spending as we do over seven hundred million dollars a year on church music, we have a right to demand some oversight and assistance in musical matters. Our leadership is too often Christian and non-musical or musical and non-Christian. Both are bad. Our musical leadership demands the same standard of Christian character, personality and education as our pulpit demands, with a specialization in music. This standard alone will solve our problems.

Choir singers are human just like all of us. For a time they will blunder through an anthem without adequate preparation, for a time they will enter service without prayer to put them in the right atmosphere, for a time they will allow paid soloists to do all the solo work, for a time they will participate in a service without knowing where the service is going, but not for a long time. Their innate sense of honesty rebels at the insincerity of it all. They become discontented and soon drop out.

I have proved to myself that choir members rejoice in rehearsals when they know that they will sing a number only when it is well prepared. Their singing then becomes preaching and singers long to feel that they are adding to the spirit of worship instead of filling in certain embarrassing gaps in the service. A prayer before entering the choir loft does away with all whispering, note-writing, squirming and all the various forms of lack of reverence, of which our choirs are guilty. Solo work seems to me to be overdone in our churches, choir expression is much more beautiful. Nothing destroys individual effort in choirs as quickly as the knowledge that the solos will always go to a quartet of paid soloists. Experience has also taught me that the choir members lose

all joy and interest when they must of necessity be a part of a service they do not understand. This lack of coordination is the fault of the pastor. However, pastors have so often been forced to carry the burden of the service because of the failure of the music that we must not blame them for the past.

The future presents a different aspect. The pastor is responsible for each service of worship. If he does not insist that the music fit the service and come to the same level of perfection as the sermon, he is a partner in a dishonest service. With an intelligent, Christian choir leader at his side, the pastor's task is much easier. He will meet with his choir director early each week and together they will work out the service. He will give his leader his sermon text, sermon outline and the principal points to be developed and the choir master will select music that will bind together the whole service and prepare the hearts and minds of the congregation for the sermon. The choir leader will then go before his choir with a definite purpose. On Sunday the choir will understand the purpose of each hymn and anthem. This has a wonderful effect upon a choir. Young people appreciate responsibility and the privilege to be of service. They are eager for Sunday worship. They then have an important place in the church. Jealousy and petty quarrels have no place. The only thought existing is how to make the service the most beautiful and spiritual possible. Such a spirit reacts on the congregation. Congregational singing improves because the people get an emotional response that creates a desire to sing. We may say with a sense of reality, "Let the people praise Thee, let all the people praise Thee, O God." When this is true, then, and then only, does music take its rightful place in the church, not as an art, but as an aid in the worship of Almighty God.

JOHN FINLEY WILLIAMSON.

[PROFESSOR WILLIAMSON is the Choir Director of one of the noblest church choirs in the world, that of the Dayton (Ohio) Westminster Choral Association, who have reached their lofty attitude as leaders of church worship not only by careful musical training but also by intense spiritual inspiration.]

THE SUNDAY SCHOOL ORCHESTRA

In a general discussion of church music, such as the present symposium, the matter of Sunday-school orchestras is apt to be overlooked, therefore these remarks. For obvious reasons a large part of church and public-school music, or in fact any music enlisting a number of persons with comparatively slight musical training, has hitherto been vocal music. But along with other changes of this day has come a greatly increased interest in instrumental music on the part of those to whom music will probably never be more than a pleasure or a pastime. A few years ago an occasional public school had a handful of undisciplined, neglected instrumentalists who were allowed to contribute some sort of "overture" to the confusion attendant upon a school festivity. Now practically every well-regulated grade school has its orchestra under more or less experienced leadership, and the high schools have much more pretentious organizations, all of them taking an active part in school life and work, and in many cases membership in the orchestra means school credit as well as a certain amount of distinction. In other words, the rising public interest in orchestral instruments and music and a growing appreciation of the value of serious music study in the general educational scheme are bringing about a wholly new set of conditions.

Unfortunately the Sunday schools have not, in general, kept pace with these conditions. Sunday-school orchestras are no novelty. They are rather numerous, but seldom subject to any sort of musical discipline, and are prone to succumb at an early age. Too often their chief function is to play the Sunday-school songs, and occasional instrumental offerings are treated with scant consideration. No player of an instrument can find any sustained interest in playing vocal music, least of all those types used in Sunday school. To keep up interest and hold the orchestra together the players must have properly designed instrumental music. If they prepare music of this sort for the services, by means of regular rehearsal and proper application, the players have a right to be heard at suitable times in the service, and to receive the same consideration and attention as any other partici-

pants in the service. The whole matter then becomes of mutual concern to both orchestra and Sunday school, leading to higher appreciation on one side and better music on the other.

A concrete example may be given if the reader will pardon a personal experience. Twenty-eight years ago I was invited to provide an orchestra for the Sunday school of the North Avenue Methodist Episcopal Church in Pittsburgh. The understanding was that the orchestra should play a voluntary, offertory, and postlude at each service, that these musical numbers were to be regarded as essential parts of the service and respected as the corresponding features in a church service, and that an attendance of at least ten players, all without financial recompense, would be hoped for each Sunday. That plan has been followed exactly, save for the August vacations, to the present day, with growing appreciation on the part of both Sunday school and orchestra. This appreciation is manifested now by the facts that several times each season the Sunday-school session proper closes at the end of the lesson to make room for a half-hour program by the orchestra, that the orchestra has gradually risen to a present membership of fifty-eight adult players, and in other ways too numerous to mention. This result would never have been possible if the orchestra had been regarded as it unfortunately is in many places by the school and its authorities, or if the music offered had not been of interest and value to orchestral players.

It is very easy now to obtain good music for Sunday-school orchestras. Several American publishers have long lists of really suitable material, beginning with that of very slight difficulty and rising to a grade which should be undertaken only by experienced players. The newly recruited orchestra, whether composed of young or older players, would do well to begin with arrangements of suitable piano, organ or violin pieces which present few technical difficulties. Most of the better so-called "sacred" solos are available as solos for violin, cornet, clarinet, trombone or other instruments, and form a useful part of the repertory. As the orchestra grows in experience more elaborate pieces may be undertaken, leading presently to the numerous selections from the masses and other shorter works of standard composers, perhaps even to

suitable original compositions for orchestra, though these are usually beyond the reach of amateur organizations. Two things are to be kept constantly in mind: that the orchestra should not undertake any selection which it cannot perform with some degree of competence, and that no music be played which is not of proper character for a Sunday-school service. It is sometimes hard to say just where this character line should be drawn, but waltzes (no matter how slow), quick marches, and sentimental "popular" melodies are certainly outside the pale of music for any church service. The better the composition, the more interested the players will be, and greater pains will be taken to give it adequate performance.

Who should play in the Sunday-school orchestra? That depends somewhat upon circumstances and preferences. An orchestra of children under fifteen could be assembled in almost any school, and often would be a distinct advantage in enlisting the younger element. I once heard a brass band of some thirty-five players, mostly boys under fifteen, recruited from a Sunday school in a small city. The leader was a man of long experience in brass band work, and his devoted adherents helped him to make the band a real asset to the Sunday school in all out-of-door functions; of course the band did not play in the Sunday-school services. The main difficulties with an orchestra of children are their musical inexperience and the fact that of necessity school, college and other duties mean constant changes in membership. Not many adult players are willing to join an organization largely composed of children, so if older and more stable players seem desirable the better plan is to find some other activity for the children, and to associate with the elders only those boys and girls of at least high-school age who have considerable ability and some experience with orchestral instruments. If the Sunday school has separate adult and junior divisions, orchestras can be provided for each, with the same advantages that junior and senior choirs have in the regular church service.

One is often asked, "What instruments should be used in the Sunday-school orchestra?" but no definite answer is possible. Perhaps it is easier to say that the Sunday-school orchestra wants no

mandolins, guitars, banjos, fifes, drums or tubas. Some would add that neither does it want any saxophones, but a case comes to mind in which the minister-director keeps four saxophones under subjugation and doubtless has done more for the good of the players than any other musical influence to which they are subject. Of course the piano is the first essential and the main support of the Sunday-school orchestra. To it should be added some violins, a 'cello and bass if possible, one or two flutes, one or two clarinets, not more than two cornets, and usually not more than one trombone. Instruments like the oboe, bassoon and French horn are as yet too rare in this country to be more than hoped for in the average Sunday-school orchestra, and their substitutes are not often desirable. It is decidedly preferable to start with a small group, say five or six good players, rather than with a larger number of indifferent players. As a rule, slow growth in numbers is preferable and leads to a more permanent organization.

The choice of director is an important matter. Many directors with most desirable qualifications are found among the orchestra leaders in the public schools, and their experience is specially valuable if the Sunday-school orchestra is made up of younger players. Regular rehearsals, properly supervised and with no waste of time, are absolutely essential. So also is an adequate supply of music, and some provision should be made for regular additions to the musical library. A good librarian is absolutely necessary, as missing orchestra parts at rehearsal soon mean missing players.

The music in most Sunday schools needs early and complete revision if it is to keep up the pace set by the public-school music departments. Pupils who hear and take part in good music at school cannot respect or enjoy the music of the Sunday school if the latter is on a low plane, and the Sunday-school orchestra can be made one of the most useful factors for all concerned.

CHARLES N. BOYD.

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THE ALTAR OF WORSHIP

THE altar is the earliest symbol of worship of which we have an account in the scripture. A prominent landscape architect of New York, when a small boy, had a fear of being late to school. Each morning he wanted to leave his breakfast unfinished. His invariable exclamation was, "It is time for my ship to sail!" One morning his father almost in despair said: "I say, Loutrel, what is your ship?" Quick as a flash the little fellow answered: "Scholarship!" It was a like happy response the twelve-year-old boy Jesus made to his mother, when she chided him for remaining behind in Jerusalem the day their caravan had left for Nazareth. But Jesus seems to have been surprised that his parents searched the city for him instead of coming directly to the Temple. Hence his answer, "Did you not know I must be in my Father's House?" Perfectly simple and perfectly natural! But what spiritual discernment! Jesus might have said: "Did you not know I must be in my Father's ship?" Should Mary have asked, "What is your Father's ship?" I can fancy Jesus answering: "Worship!"

Dr. James Black in his lectures on *The Mystery of Preaching* has defined worship as "transcendent wonder." There was wonder in the mind and heart of Jesus that day he talked with the doctors and lawyers in the Temple—the transcendent wonder of the real spirit of worship—the wonder that is too often lacking in the hearts of our modern Protestant worshipers; and the wonder that both our architecture and order of worship do little to inspire. With Jesus, this was a constant factor. It was in his words to the woman at the well in Samaria, when he told her that God was Spirit and sought worshipers to worship him in spirit and in reality. It was in his consciousness, not only when he habitually went into the synagogue on the Sabbath day, but when he withdrew himself to the wilderness, the mountain side, or the lake, every day.

"Worship" comes from two Anglo-Saxon words, "worth" and "ship," and is usually interpreted as "ascribing worth to God." But one can no more limit worship to a definition than confine its practice within the four walls of a building. Worship is the

attitude of the soul in high adventure Godward. "It is the very heart of religion," declared Prof. Edgar S. Brightman, in his Lowell Institute Lectures.¹ "Worship is the complete personality directed toward and responding to the presence of God." Alfred North Whitehead in his latest book, *Science and the Modern World*, says: "The worship of God is not a rule of safety—it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure." Our usual Order of Protestant worship does little, to say the least, to stimulate such adventure.

But a favorable wind is to be noted. Dean Sperry in his valuable treatise, *Reality in Worship*, declares that "the most hopeful sign on the horizon of the religious scene is a very general revival in the whole theory and practice of worship." To that revival, Methodism is in a position to make a very genuine contribution. We need to restore the Altar of Worship in the heart, as Saint Catharine of Sienna, when deprived by her parents of worship at the altar of the church, "set up a little interior oratory in her own heart." We need to restore the altar in the home; and blessed be the man who can bring us back to those precious moments of contemplation, revelation, communion and fruition, when, as a family, we made ready before we lifted anchor, to set sail into the day's voyaging.

No less do we need to restore the altar of public worship. Professor Pratt in his *Religious Consciousness* points out that Protestant public worship is too subjective. Until we bring proper objectivity into worship, we are apt to continue at a rather halting gait. The altar was the first objective fact in the worship of early Israel, as it was of other prehistoric people. From a simple mound or pile of stones, the great altar of sacrifice, with its elaborate ritual and atoning priests, became central in Judaism. Its spiritual significance was most beautifully portrayed in the vision and call of Isaiah in the Temple. From all this, the early Christians had to make a transition to a simple and informal worship. This they did by Christian song, prayer, teaching human and divine, and by the fellowship of love about a table at which they ate and

¹ *Religious Values*, by Prof. Edgar S. Brightman.

drank their bread and wine, in memory of Him who said, "Do this in remembrance of me." Thus gradually the transition was made from Jewish to Christian worship. The supper became a sacrament, and the table from which it was served became a Christian altar. This altar came architecturally to have a central place in chapel, church and cathedral. The Protestant Reformation brought the pulpit to the center, and later the organ was dignified to the immediate background of the preacher, where formerly had stood the reredos screen, emblem of the Trinity. By ushering in a preaching and a singing church, Protestantism was dangerously near ushering out a worshiping church! The altar, which has always been the main symbol of worship, was relegated to a comparatively insignificant place.

Methodism has the tradition of the Altar, and in her recent architecture has been making an attempt to restore it to its rightful place of power. To be sure, the altar always has been at the front in Methodist churches—but as a sort of footstool, above which the preacher himself towered, "as the observed of all observers." The very name altar has become associated, not so much with the Table of Communion, as with the rail or penitent form in front of the table. Once a month, or once in two months, or less frequently, the altar and what it stands for comes into its own in some small degree. If we are to take part in the revival of public worship, now visioned on the horizon, we may well begin architecturally by restoring the altar to its central and dominating place.

When one enters a church in which the pulpit, lectern, organ and choir stalls are grouped on either side of the altar with the Cross of Christ upon it, this very effect tends to center the mind and heart upon the worship of God and the Love that died for us. In such a sanctuary the Order of Worship must be more than informal, haphazard, or unliturgical. In this respect Methodism has a goodly heritage in the Order for Sunday Service left by John Wesley, and officially adopted by the organizing General Conference in 1784. That we need to return, not necessarily in a slavish manner, but certainly in a spiritual and understanding way, to the psychology underlying this order, is becoming more

and more apparent to our ministry throughout the country. Over twenty years ago, Bishop Goodsell, in an article in the *METHODIST REVIEW*,² pointed out that after culturing our young people in schools and colleges, we could hardly expect to find them satisfied with our very uncultural order of public worship. He asked significantly, "Will they cling to the church of their fathers, if alienated by the absence of that worship which inspires and satisfies?" This question is even more forceful in our day, when our church schools are teaching worship values from the Beginners' Department up, and transforming the old "opening exercises" into "worship services." Bishop Goodsell was well within sound reasoning when he said, "The time has come when we should permit individual churches to enrich the Sabbath worship by use of the Sunday service (Wesley's) in whole or in part, as by experience they find it to edification."

This Order of Worship, which Bishop Goodsell called a good and a great inheritance, becomes the natural and inspiring means of ascribing worth to God, among people of growing cultural habits, and in a building designed primarily for worship. In such an order, the worshiper begins with wonder and adoration and bows in confession of sin. These two ideas of God's completeness and man's incompleteness, synthesized through song, scripture, belief, prayer and offertory, re-enact the drama of redemption, until the soul through communion with its Maker is reborn after the spiritual image of Jesus Christ its Lord. Yes, let Methodism rebuild her altars of worship in heart, home and house of God. Let Methodism adventure forth in a revival of worship, in a revival of transcendent wonder, in a revival of essential worth, Godward and manward, with Love upon the altar.

FRED WINSLOW ADAMS.

[FRED WINSLOW ADAMS, D.D., S.T.D., pastor of the Trinity Methodist Episcopal Church, Springfield, Mass., practices in the worship of that church what he preaches in this essay.]

² *METHODIST REVIEW* for March-April, 1903.

THE METHODIST ORDER OF PUBLIC WORSHIP

AN order of worship is not merely a program of miscellaneous religious exercises, but an attempt to express in outward form the inner course of the experience of worship. This is the fundamental principle governing the arrangement of any order of worship accepted by such writers as Von Ogden Vogt in *Art and Religion*, and Dr. Willard L. Sperry in *Reality in Worship*.

In general the course of the experience of worship has been agreed upon by students of liturgy and religious psychology, and it may be simply stated as follows: (1) Realization of God's reality and presence, (2) humility and penitence arising from a sense of comparative imperfection and uncleanness, (3) happiness and joy as God rewards the penitent spirit with an inflow of redeeming grace and love, (4) desire for specific instruction concerning the character and purpose of God, and the way of Christian life, (5) translation of instructed emotional experience into terms of an intellectual creed, and (6) dedication of the heart and life to the love and service of God.

Tested by this outline the present Methodist Order of Public Worship fails at several points. The creed and prayer, properly related to each other, have an anti-climactic placement in the order of service. The anthem following the prayer must lose its true significance as a means of inspiring praise and become a response to the prayer. The Lesson from the Old Testament, it is decreed, "if from the Psalms, may be read responsively." This means that either the Old Testament Lesson, most valuable for worship and religious instruction, is lost from the service, or the Psalter Reading, an effective means of praise, must be deleted. The psalter selections are really antiphons of praise and should be classed with hymns of praise. They are not interchangeable with a well selected Old Testament Lesson. Between the New Testament Lesson and the Offering the means of worship indicated is "Announcements." It is too bad that announcements must be made in our services of worship at all, but of all the occasions for making them the period just before the offertory is the most unfortunate. The offertory is the opportunity offered the people to make final dedi-

cation of their lives to God through the presentation at the altar of those symbols for which they have exchanged their daily toil and their several talents. It is in a real sense the climax of worship except when the Communion Service is to be observed, and in the regular weekly services of most Protestant churches the offering must take the place of the great sacrament. If any announcements are to be made they should be made after this final act of worship has been completed.

It is quite possible for the Methodist Church to develop a more adequate service of public worship and yet be true to her own traditions in every respect. The Wesley Sunday Service, adapted by John Wesley from the service of the Church of England especially for the Methodist Church, was adopted as the official liturgy by the organizing conference at Baltimore in 1784. The liturgy of that service meets every test of a true and natural order of worship, though admittedly the confession of faith with its phrase "miserable offenders" is a bit out of harmony with present-day psychology, and the entire service is a little too long. But by replacing the old confession with the Collect for Purity from the Ritual for the Sacrament of the Lord's Supper, by adopting the prayer for absolution from the same ritual, and by certain other minor changes, such as using free anthems and hymns instead of the "Venite," the "Te Deum," and the "Jubilate," and by replacing the stated collects with the pastoral prayer the historic official liturgy prepared for and adopted by the Methodist Episcopal Church may become a thoroughly practical, artistic, and spiritual order of worship for that church to-day.

As now presented, the following suggested service is in regular use in the writer's own church. It was first publicly proposed in connection with an article on "The Methodist Order of Service" in *Zion's Herald* for February 3, 1926. The parts enclosed in brackets may be omitted, thus keeping the service within the bounds of utmost simplicity. Or they may be added, thus enriching and refining the liturgy. Yet, whether used in abbreviated or full form, in the country church or the city, the order is always true to the ideal sequence described above, and it is always uniform. This suggested program is on next page.

I—Opening Service: Presentation of the Ideas of God and Worship	VOLUNTARY HYMN (And Processional, if Any)
Transition Versicles	CALL TO WORSHIP: <i>Minister</i> —"The Lord is in his holy temple." <i>People</i> —"Let all the earth keep silence before him." <i>Minister</i> —"Let us pray."
II—Penitential Prayer	COLLECT: (The Collect for Purity, from the Communion Service Ritual, or Some Other Chosen or Especially Prepared)
	PRAYER FOR ABSOLUTION: (From the Communion Ritual or Some Other Especially Chosen or Prepared)
Transition Versicles	THE LORD'S PRAYER: <i>Minister</i> —"O Lord, open thou our lips." <i>People</i> —"And our mouth shall show forth thy praise."
III—Praise and Adoration	<i>Minister</i> —"O God, make speed to save us." <i>People</i> —"O Lord, make haste to help us." HYMN: (Preferably the Chant "Venite, Exultemus Domino," Methodist Hymnal No. 728)
	RESPONSIVE READING FROM THE PSALTER GLORIA PATRI
IV—Instruction, with Antiphons of Praise	LESSON FROM THE OLD TESTAMENT ANTHEM LESSON FROM THE NEW TESTAMENT DOXOLOGY
V—Affirmation of Faith	THE APOSTLES' CREED
VI—Dedication	PRAYER
VII—Sermon Period	OFFERTORY (Anthem or Solo) HYMN (Sermon Theme) SERMON
VIII—Closing and Benediction	PRAYER AND BENEDICTION SILENT PRAYER HYMN (And Recessional, if Any)

EARL ENYEART HARPER.

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A SCIENTIFIC MEASUREMENT OF POETRY

WITH SPECIAL REFERENCE TO THE METHODIST HYMNAL

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IN harmony with the spirit of the age which is satisfied only by exact information, during the past few years men have been endeavoring to push the precision of mathematics into realms which previously have not been considered amenable to such treatment. We are able to measure intelligence with a fair degree of certainty. The progress of pupils in various branches of their curriculum is being measured with an accuracy not far short of that demanded by formulas in physics. Measures have been developed to deal with the content of material as well as with the reaction of those who have been exposed to the material. These measures include the content of church-school material along with that of the public school. But until recently that vast amount of material so rich in teaching content dealing with the fundamentals of life which we call poetry has not been measured either from the standpoint of the material itself or from that of those exposed to the material.

Within the past year or so, however, an effort has been made to carry the measuring-rod into this field of endeavor also. This attempt has been made by a graduate student in Boston University working in conjunction with Dean Walter S. Athearn and Professor H. Augustine Smith.

Three major problems appeared at the outset. The first had to do with how to handle the vast amount of material available. The second concerned the development of a measure by which the material could be evaluated. The third involved the selection of a standard of value. The first problem was met by the selection of an adequate sample through which the method could be set forth. The official hymnal of the Methodist Episcopal Church was selected. This volume contains 717 poems and seems to meet all the issues involved. The second problem was met by the selec-

tion of forty symbols that stand for carefully delimited measures. The third problem was met by selecting the approved World Service Program as a standard of value.

It was found that the Methodist Hymnal was too bulky to be handled en masse, and it was decided, therefore, to consider it in two sections, and each section under sub-heads. The first section has to do with the various forms of human expression; commands, statements, questions, etc.; and the second has to do with topics; the God of the hymnal, the Christ of the hymnal, etc. The whole hymnal was carefully read through again and again, and the various stanzas and verses were allocated under their appropriate section, and under their heads within that section. This material was then carefully measured bit by bit with the measures that had been developed, and the result recorded by the symbols. Various cross-checks were used so as to make the measures as accurate as possible. The sub-totals and the grand totals of these measures were then taken, the charts made out and the conclusions drawn.

Throughout this study there was the most careful effort to reduce the personal element to a minimum. The most careful pains were taken to set down just what was found, and the number of times that which was found occurred; this being considered to mean the number of times it was emphasized. An emphasis is considered to mean any word, phrase, or sentence immediately connected with the idea being examined which tends to bring that idea to consciousness or which tends to focus attention on the idea. The term idea is taken to mean a single statement, command, exhortation, exclamation or question with not more than one adjective or adverb as a modifier, nor more than one limiting or explanatory phrase, clause, or conjunctive sentence; nor more than one reason, result, or purpose set forth. Each additional adjective or adverb as a modifier, and each additional limiting or explanatory phrase, clause, or conjunctive sentence, and each additional reason, result, or purpose expressed is considered an additional emphasis. This method of procedure makes it possible to measure any poem or collection of poems with scientific precision; having in mind, of course, only the teaching content.

The first section was measured by certain sharply defined measures, and the second section was measured by a plain count of the emphases found under the sub-heads of each topic, with the exception of two topics—the God of the hymnal and the Christ of the hymnal, which were measured also in the manner of the first section. It was decided to employ four sets of measures for the first section. One set measures the “I”ness and the “We”ness of the hymnal versus its “Other”ness. Another set measures the altruism of the hymnal in cases definitely set forth, as over against those cases where altruism is not thus definitely set forth. A third measures the emphasis on service to one’s fellows as understood in the World Service Program. And a fourth set measures relationships.

It was thought necessary in the first place to get some general idea of the relation between self-centeredness and altruism in the hymnal. The measuring of the pronouns was considered the least objectional method of doing this. It has the advantage of being clear, concise, and free from the necessity of interpretation. To measure these the first set of symbols was selected. This set employs three symbols. The first symbol was used to measure the number of first person pronouns singular of various cases. The second symbol was used to measure the number of first person pronouns plural of various cases. And the third symbol was used to measure the number of second and third person pronouns of various cases excluding the neuter gender. In each case the possessive pronoun was included.

The next effort was to find a more scientific measure of the relation between the World Service Program and the hymnal. This was done by measuring all the definite references to altruism in the hymnal. These references include altruism to be shown as well as altruism being shown or already shown. Altruism was considered under two heads; general and specific. Specific altruism also was considered under two heads—those emphases that had a reward mentioned in connection with them, and those that had no reward mentioned in connection with them, each indicated by a special symbol. An emphasis was considered a specific altruism when some act was performed or intended in the interests of

another. This act might be a prayer, a command, a statement, a desire, or an exhortation, or the rendering of some direct service calculated to enhance the physical, moral, or spiritual welfare of another. A fourth symbol was used to measure those emphases in which sacrifice might be mentioned. All other emphases in this group were measured by a fifth symbol.

The question of major interest also arose. Was the major interest of any particular emphasis centered in the Godhead or in mankind, or in beings other than these? To measure this a third set of symbols was developed.

The fourth group has to do with service, and is measured by a set of ten symbols. These ten symbols include the following ideas: service in general, service in general but with a world viewpoint expressed, an expression of service in which the author is the actor and which may possibly abet the World Service Program, an expression of service in which another than the author is the actor, some specific service not limited but without a world viewpoint, some specific service limited in extent, some specific service with the world viewpoint expressed, where service was possibly implied (measuring such emphases as likeness to God or Jesus, following Jesus or God, tracing Jesus' footsteps with the thought of following in them, bearing the cross or sharing Christ's yoke where the context clearly connotes service and not merely suffering as such, and love to fellow man), service to God (to measure such emphases as service or devotion expressed to God including the Christ, but not particularized), obedience to God's will (to measure those emphases in which the context refers to service in the interests of our fellow men). Numbers one, two, five, six, seven, eight, nine, and ten were further modified by other measures. There were found cases where service was recognized, but it was handed over to God to perform. These were of two kinds, those in which man could be expected to be a co-agent, and those in which he could not be expected to be a co-agent. There were also found cases where service was recognized, but handed over to some other person to perform. Symbols were developed to indicate these conditions and added to the appropriate service symbols.

The commands and exhortations presented a special problem. They may be viewed from the standpoint of the command or exhortation on the one hand, or of what is commanded or exhorted on the other. One set of symbols was used to measure the commands and exhortations as a form of service when what was commanded or exhorted concerned the personal advantage of a second party. Personal advantage here is taken to mean comfort in loss, defeat, or sorrow; encouragement to struggle and advance; acceptance of the benefits conferred by Christ as set forth in the scriptures; the right attitude toward God as set forth in the hymnal. Another set was used to measure those emphases from the standpoint of what is commanded when it is a command or exhortation to a second party to render a service to a third party.

The following emphases were measured in the study of the Christ of the hymnal and of the God of the hymnal: activity in heaven; activity in general, but the world viewpoint not expressed; activity with the world viewpoint expressed (involving such ideas as universal, world-wide, earth, everyone, full, the race, without end, man and mankind as such, thy children, thy creatures); activity limited and individualistic; the Christ of the Gospels in contrast to the Christ of the Epistles.

There were found 6,008 pronominal measures referring to God. Deducting these from the total pronominal measures, 7,192, we have 1,184 referring to our fellow men. The total number of service measures minus the measures in commands and exhortations tending to personal advantage leaves 1,323 measures. Thus there is a rough harmony between these and the measures of second and third personal pronouns referring to fellow men. Deducting the service measures from the total number of measures we have left 10,012 non-service measures. The total number of pronominal emphases of the first person is 8,559, which harmonizes with the non-service measures and indicates the self-centered emphasis of the hymnal. Therefore, we conclude that though the measures of the first group may be rough measures, nevertheless, they are true measures in that they indicate clearly the tendency of the hymnal, and hence do very well as a first approach.

Regarding the measures the following conclusions were drawn:

1. The measures are objective in that they are clearly defined and specifically delimited concepts whose meaning in the usually accepted understanding of the English language is capable of only one interpretation in each case.

2. They show themselves objective in the second place because of the high correlation they exhibit in the hands of others.

3. The measures satisfy all the permutations of three, and, therefore, have a wide range of usefulness. That is, for instance, the standard may be changed while the symbols and the material remain constant; or the material may be changed while the symbols and the standard remain constant; and so throughout all the commutations of three.

4. This method of measuring poetry may be useful in several ways. It can be used to compare scientifically any two or more hymnals of different denominations as well as those of the same denomination; or in the general field of literature they may be used to compare any two or more volumes of poetry. It is not limited to any particular language of mankind, but is as useful with the Vedas of Hinduism as with the contents of the Methodist hymnal. And, finally, it may be used to compare hymn with hymn in the working out of any specific program such as the development of a hymnbook, or poem with poem in the compiling of any volume of general poetry, especially when any specific object is in view.

5. The measures may be used by one person working alone or by a committee working together.

We need to bear in mind that the World Service Program used as a standard of value states that "it is more nearly approaching the whole program of the gospel of Jesus Christ for this world than ever before;" and that it seems to make four demands: a world viewpoint, an attitude of service for others, a systematic expression of that attitude, a willingness to share what one has with those who do not have to the point of real sacrifice. It is in the light of this standard that the measures have been developed and the conclusions drawn. These conclusions are as follows:

CONCERNING SECTION ONE

1. Deducting the Godward measures of the pronouns, the measures of the first group reveal a relation between the selfness of the hymnal and its otherness of 8,559 to 1,184, or 7.23 to 1.

2. The measures of the second group taken as a whole reveal a relation of 8,401 to 2,934, or 2.86 to 1. Taking only those measures in commands and exhortations that reveal service from the standpoint of what is commanded or exhorted we have a relation of 10,037 to 1,298, or 7.73 to 1.

3. There was not found a single emphasis on sacrifice as understood in the standard of value.

4. A study of the third group shows 8,120 measures centering in man; 2,944 centering in God; and 271 centering in other creatures.

5. The measures of the fourth group reveal a relation of 11,335 total measures to 2,964 service measures, or 3.15 to 1. Deducting the measures under commands and exhortations as above we have 11,335 to 1,328, or 8.53 to 1. Thus groups one, two and four harmonize.

First group7.23 to 1

Second group7.73 to 1

Third group8.53 to 1

CONCERNING SECTION TWO

1. The study of the Christ of the hymnal reveals neither a program nor a leadership that harmonizes with the standard in the particulars measured.

2. The same remark applies to the God of the hymnal.

3. The heaven of the hymnal is crassly self-centered. Even poor old Dives "being in torment," set a far better example than that found in the hymnal.

4. There are 806 measures of rewards. All but thirty of these are pictured as external to the task in hand and presented in the next world. Practically nothing of the rewards arising immediately from service is mentioned.

5. There were found 204 emphases disparaging this world

and life, and 277 emphasizing the idea that this world is a good place to leave; making a total of 481 emphases on other-worldliness exclusive of those included under the study of heaven and kindred topics. On the other hand the World Service Program is insistent that this world is not a good place to leave, but rather a good place to make better.

6. There is no clear-cut discussion of personal sacrifice on our part as understood in the World Service Program, though this is so vital a matter to this program.

7. The whole matter of stewardship which the church has been emphasizing at great expense for several years is treated definitely only in two stanzas of one hymn: 688 I 1-4, and II 1-4.

Therefore, it is finally concluded: (a) From the studies of the first section, that though an emphasis on otherness throughout the church is vitally necessary to the World Service Program the Methodist Episcopal Hymnal shows seven measures on selfishness to one on otherness. And though the World Service Program demands a world viewpoint we find this emphasized in this hymnal only at the rate of 1 to 38.55, that is, in the 11,335 measures taken, for every measure containing a W there are 38.55 measures that do not contain a W. (b) The studies of the second section also show a great lack of harmony between the measures taken and the demands of the standard.

TRUTH AND LOVE

The day will dawn when men shall find—
In Gandhi's faith we join—
That "truth and love are after all
Two faces of a coin."

The great religions of the East
Will yet be purified,—
And prejudice, distrust and fear
No more the world divide.

All bitterness shall pass away,
And in one joyous quest—
To know and share the will of God—
All souls shall find their rest.

Buffalo, N. Y.

BENJAMIN COPELAND.

THE LYRIC IN RELIGIOUS LITERATURE

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So many times I have joined in the congregational singing of the grand hymns of the church and, realizing the full sweep of the message of the words, have been moved to intense self-examination as to how much I, personally, meant the words I was singing. Oftener than I have cared to admit, I have been forced to acknowledge that I was not living up to the exalted standard of the words on my lips, and have stood silent until my heart could echo what my lips sang. I believe that this experience is common, and it occurred to me that perhaps a fuller understanding of the hymn itself, its message, purpose and plan might make congregational singing mean more to the singer.

The hymn poem is known in literature as a lyric, and in order to understand the former it is necessary to have some knowledge of the chief characteristics of the latter. A lyric is a short, musical poem, presenting in an intense manner some ideal emotion. This emotion must come from the depths of the poet's heart as a result of personal experience; however, its message must be such that *while the emotion is personal to the poet it is universal in its scope* in that the experience must be one that the reader (or singer) either has had, or will at some time have. However, the poet is driven to write his lyric, not for some future reader, but as an outlet for his emotion in self-expression. Consequently it is brief, because so intense; and impassioned in the extreme.

The lyric is the most oft recurring form of literature known. We always have had and always will have it with us. For a time in literary history it apparently is lost, only to recur again in some time of stress and keen experiences. The rationalism of the eighteenth century entirely dominated literature so that the essay form completely overshadowed the lyric, until the Methodist revival set England on fire, and emphasized the supremacy of emotion over reason. It was then that Charles Wesley with his

gifted pen ushered in the Victorian triumph of Romanticism over Classicism by his thousands of lyrics, that were on every tongue. Twentieth century materialism brought in another era, when poetry was decried as having no excuse for being, but the World War, with its national and individual heartbreak, came, and, born of an intense love of home, country, and God and the anguish of tortured souls, the lyric again made itself known and we have such inspirational lyric poets as Robert Service, John Oxenham, Joyce and Aline Kilmer.

A lyric almost always deals with love as its emotion. Thank God that the poets of America have never given utterance to a "Hymn of Hate," lyric though that be. As wide as is the scope of love, so wide is the range of the lyric. There are countless lyrics which mirror the love of sweethearts, those of Ben Johnson and Robert Burns being best known and most often sung. I can conceive of no sweeter tribute to the joys of wedded love than we read in "John Anderson, my jo, John." Poems of love of parents for children, children for parents, and of each for homes abound—Payne's "Home, Sweet Home" finds an echo in the hearts of us all. Patriotic love finds its best expression in the lyric and every country has one as its national anthem. America is fortunate in having so many patriotic hymns that choice is a difficult matter.

But the highest love of the human heart is not found in love of man for wife, mother for child, wayfarer for home, or even in the love of patriot for homeland. It is found in the ardent yearning love of the human soul for God. Hence, it does not surprise the student of literature to discover that the earliest lyrics still in popular usage are those masterpieces of Hebrew literature—the Psalms. Written centuries before the Christian era, the yearning love, the confiding trust in an all-powerful, all-loving Creator, still find an echo in your heart and mine after all these years. Our loved "Shepherd Psalm" probably is one of the oldest of the psalms. Can you not picture the poet, ages past, herding his sheep on the Judean hills, blindly considering his own state, and realizing that as he leads, protects and cares for his flock, so the Almighty One cares for him? And out of the fullness of his love and trust he sings:

"The Lord is my Shepherd,
I shall not want.

Yea, though I walk through the valley of the shadow of death
I will fear no evil—for Thou art with me."

How personal it is to him, the poet, as he sings. It is of his care, his protection, his guidance he sings. Lyric? Ah, surely! And yet to-day after all the years it is just as personal to you and to me as it was to him. How often have those words of assurance and trust borne weary souls to a new confidence and trust! How often have we, when in the dark "valley," found deeper faith because he is with us? How universal, how personal, how real is our own biblical collection of lyrics—the Psalms!

In any attempt to interpret our hymns as true expressions of the lyric form, one is baffled by the richness and abundance of the material before him.

"Jesus, the very thought of Thee
With sweetness fills my breast,
But dearer far Thy face to see,
And in Thy presence rest."

Bernard of Clairvaux penned those immortal lines from the depth of a soul stirred by religious fervor in the twelfth century, and to-day no hymn strikes the chord of human love of Christ more truly than this. This eternal, universal message of the soul's dependence on God and God's love for man is what makes such a poem as real in present-day experience as in the day it was written.

"Just as I Am," "Rock of Ages," "Abide With Me" and the host of other great hymns of the church found their origin in some soul-stirring experience of their authors, but it is because the human family as a whole goes through just such experiences and finds just the soul satisfaction it needs in these expressions, that they have been loved through the ages and will be loved and sung for years to come. The personal experience of the poet joins hands with the universal experience and need of the race, and thus a hymn, an immortal lyric, is born.

To fully appreciate any true literature, one must understand

something of the circumstances under which it is written. Then one comes into full and sympathetic understanding of the atmosphere and message which the author had in mind. Doubly true is this in the case of hymns. It is surprising how the whole message of a hymn is intensified when one knows the story of its origin or some facts about its writer. "I shall see Him face to face" is most meaningful to us when we realize that blind Fanny Crosby's highest hope in heaven was to be able to *see* Jesus.

One evening John and Charles Wesley had been holding meetings in the open air in southern England. As it was in the early days of their ministry, opposition was strong against them. On this particular evening a mob attacked them, assailing them with stones, clubs and cudgels of all kinds. Fleeing for their lives they stumbled upon an old spring house behind a hedge, beside which babbled a small brook. By hiding behind the hedge, they were able to shelter themselves from the missiles of the angry crowd which, baffled in the pursuit of their victims, gradually dispersed. Then seeking the spring house for their refuge and washing the dirt and blood from their persons in the stream, they awaited an opportunity to return to their rooms in safety, and as they waited, Charles, our beloved songster, penned those lines which are dear to every Christian's heart.

With this incident in mind, how much meaning we find in lines like these:

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

and later these lines:

"Other refuge have I none;
Hangs my helpless soul on Thee,
Cover my defenseless head
With the shadow of Thy wing."

Perhaps it was the thought of the grime and blood which disfigured him until he had bathed at the stream that caused him to write:

"Let the healing stream abound,
Make and keep me pure within.

Thou of life the fountain art,
Freely let me take of Thee,
Spring Thou up within my heart,
Rise to all eternity."

These last words could easily refer to the cooling water from the spring in the spring house which quenched his own and his brother's thirst after their wild flight.

And yet, were this merely a poem reflecting the personal experiences and meditations of the Wesley brothers, it would have been forgotten long ere now. It is the universal as well as the personal quality which makes this lyric deathless. We too have been in life's conflict; we too have felt the scars of battle; we too have fled to Jesus as our only refuge; and we too have found plenteous grace. Therefore, because our hearts have this same experience we love to sing "Jesus, Lover of My Soul," and it is our own needs of which we think, although Wesley wrote it from the depths of his own deep confidence in Christ on the night of that struggle.

Thus a great hymn is a true lyric only when born in the heart of a poet because of some great experience with God and life, which at the same time is part of the common experience of all mankind. Finding the soul of the poet, the heart of his message, and applying it to the deep needs of the reader's (or singer's) own life is the gateway to a glorious understanding of the hymnody of the Church of the Living God.

WHAT DOES A BISHOP READ?

CHARLES EDWARD LOCKE

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A METHODIST bishop was much interested recently when one of the most literary of the fine preachers of the Saint Paul Area asked him, "How much time does a bishop have to read?" and then they discussed books.

What with several nights a week on a sleeping-car, and two or three sermons on Sunday, and addresses and after-dinner talks, and sermons and lectures, during the week; and from ten to twenty letters (which are all answered with meticulous care) a day, and many visits from the representatives of the churches, and meetings of Boards and Commissions, and a telephone ringing like sleigh-bells, to say nothing of many happy social events, what time is left for cultural and recreational and inspirational reading?

A busy man, however, will make valuable use of what General Garfield called the "margins" of his time. The late evening or the early morning, on train or in the station or in restful hours at home, sometimes aloud, more often in quiet, one can snatch fleeting moments for reading. Is there anything more exhilarating and congenial than to have a noble book and an unoccupied hour? God bless the people who write good books, but, oh, for more time to read them! I hope there will be a large circulating library in heaven.

I have just re-read from cover to cover, and page by page (which one does not do with every book—why do men put so much platitudinous padding in their books—books which are no compliment to the reader's natural alertness?) William Newton Clarke's *Outline of Christian Theology*. I do not believe there is one of the nearly five hundred pages which John Wesley would not underwrite. And yet there are some over-solicitous watchmen upon the walls of Zion who would eject it from the Conference Course of Study for young preachers. Professor Clarke is so

well-balanced, so courteous and cultured and bracing, and so undogmatical and Scriptural, and so appealing to the reader's common sense, that one is jealous not to have had him a Methodist at Boston, Garrett or Drew, instead of a Baptist at Colgate. His treatment of the Person of Jesus, and of the Resurrection is Pauline; of the Holy Spirit like Fletcher; of Sin and of the Second Coming of Christ strikingly Methodist; while his great Chapters of God are like a picturesque mountain in grandeur and dignity—thrilling in eloquence and satisfying to the soul, unsurpassed by any contemporary theologian; it is an outstanding masterpiece by one of God's greatest modern prophets.

To how many old books we go back for refreshment as to cooling draughts from familiar fountains. I have been recuperating myself again with Professor William James' *Varieties of Religious Experience*. What better preparation for post-Christmas or pre-Easter sermons and evangelistic services than to ponder over these pregnant chapters: "The Sick Soul," with the story re-told of the spiritual crises of Count Tolstoy and John Bunyan; "Conversion," with a full account of Colonel Hadley's transformation in Jerry McAuley's Water Street Mission; and his notable words on "Saintliness," when he recounts the life experience of Pascal, of Madam Guyon, and of ever-quiet Billy Bray? Professor James may have invented his word "Pragmatism," but he has gone no further than John Wesley, and is strangely like the founder of Methodism in his treatment of what Wesley liked to call the New Birth and experimental religion.

In these days when Basil King, the blind dreamer, and Philip Cabot, the business man, and the brilliant Havelock Ellis are giving their definition and experience in conversion, it behooves all proclaimers of the gospel to preach the third chapter of John with renewed emphasis. Certainly it is a great moment for a soul, no matter what is the nomenclature used, when a man humbly opens the gateway of his heart and welcomes God as a permanent guest.

I have likewise had much profit in reading *The Bible and Common Sense*, by Basil King. Though several times in his pages he says he is not a church member, I have heard somewhere that

he has recently been admitted into the ministry of the Protestant Episcopal Church. He knows the Book pretty well. His spirit is admirable. He is frank but not belligerent, nor sensational. Though his theory of inspiration does not go far enough, yet no preacher can do better with the story of Jonah. His description of the birth of Jesus is exquisite. While he does not defend the Virgin Birth yet he says: "There is no authority on earth, however scholarly, however scientific, with the right to assert that Saint Luke's narrative of the birth of Jesus is untrue. They cannot prove that it never happened. The simplest Christian who believes it did happen has as much right on his side as they can have on theirs."

I have with avidity read *Mankind at the Cross Roads*, by the Harvard professor, Edward M. East. He takes a brighter outlook of the world's progress and tendencies and destitution, and his forecast is more hopeful than certain other recent writers like Stoddard in his *Rising Tide of Color*, and Madison Grant in his *Passing of the Great Race*, who have had quite a vogue. He is, however, himself more or less tinged with a persistent pessimism as indicated by his words: "In the army he who carries on without arms, without supplies, without any foresight whatsoever is court-martialed, in civil life we call him an optimist and elect him mayor."

By the way, the most recent definition of a pessimist which I have seen is, "A pessimist is one who has to live with an optimist." I would rather be an optimist, because Locarno will and has come, and Germany will and has been admitted into the League of Nations, and the time will come when "nations shall not learn war any more."

I have also been reading the dramas of Molière. I like "Misanthrope" best, and especially when he makes Alceste say, "Good sense avoids extremes; it is supreme folly to make oneself busy correcting the world." I do not like it because I agree with the sentiment, but because I don't. It reminds me of Paul's "foolishness of preaching," and of the fine adventure those persons enjoy who are helping to right the world's wrongs. We have a congenial spirit toward Theodore Roosevelt when we hear him

say, "Aggressive fighting for the right is the noblest sport the world affords."

It is a humiliating confession to have to make that although I have had it on my book shelves for a considerable time, it is only within the last few years that I have discovered and read the *Autobiography of Benvenuto Cellini*, the sculptor and goldsmith, whose masterpieces are in Florence and elsewhere, and who was a contemporary of Michelangelo and Titian. The story of his life is more thrilling than fiction, and one can fully appreciate why Doctor Eliot gave it a place in his Harvard Classics.

The Brothers Karamazov, by the eminent Russian Fyodor Dostoevsky, was issued the year I graduated from Allegheny College, but it is also one of my recent acquaintances. It is said to be read and re-read as a Bible among the Russians. Although it is an endless story of eight hundred pages, yet with more or less tedium it holds your interest to the end. Alosa, the man of Christian faith and character; Ivan, a cold and cynical materialist; and the soldier, Dmitri, an indulgent sensualist and man of the world. Their mother dies in their childhood, and they have no parental guidance and sympathy, as their father is dissolute and drunken with power and wealth, an eternal handicap and serious liability to his sons. It is a masterpiece in character study.

I have also read what is believed to be Leo Tolstoy's masterpiece, *Anna Karenina*. It well repays the hours required to read it, because of his delineation of the character of Levin, whose personality and final conversion to Christianity is one of the finest creations of Tolstoy's genius. Levin, a man of gifts, but without sympathy and great purpose until one day he finds a humble peasant who is "living for his soul." And Levin exclaims, "How does he live for his soul?" Levin goes in a quest and follows a gleam until he is rewarded with faith and peace and joy as he declares, "Now I know that life consists in living for God, for the soul." As a rich landlord, he begins to serve his fellows. His new birth revealed to him his duty and privilege. He says, "To love my neighbor could not have been discovered by reason, because it is unreasonable." He is wholly transformed, as he says, "Without the idea of God we cannot build up anything."

I was just reveling through Bishop Quayle's *Out-of-Doors With Jesus*, when a sad and tragic telegram was received from Mrs. Quayle asking me if I could come to the funeral of this big, earth-filling man. What a soul! What exhaustless resources! What a lover! What a friend! How quaintly he could tell things! How wonderful was everything to him! Even mud and ashes were beautiful! Every sound was musical to him, every tint was colorful, every form was symmetrical. Who will take his place? His mirth made us smile, his tender sympathy made us cry! He loved this old world; his friends were like the sands of the ocean's strands, and his love was as ceaseless and abounding as the waves on the beach. It is comforting to have his posthumous book entitled *A Book of Clouds*, even if the first twenty pages make the reader choke and cry. He kept up with the sun and so outrode the night. It was always noonday to William A. Quayle. He saw wonders, and only a wonder man can see wonders.

I think Bruce Barton gave his well-written little book, *The Man Whom Nobody Knows*, the wrong title. He is a preacher's son and evidently lives on intimate relationship with Jesus, and has absorbed much of the spirit of his preacher father, Safed the Sage, but he should have called his book *The Man Whom Everybody Knows*, for the name above every name, and most familiar in all walks of life is that of Jesus Christ—Son of God and Son of Man.

Is God Limited? is a fine product of the keen mind and brilliant scholarship of Bishop F. J. McConnell. The first half is lucid metaphysics and the second half of the book an eloquent application of the author's thesis that evil is the only thing in the world—and man's willful nature—which limits God in his ministries to mankind. Every preacher should read this thoughtful and scholarly work.

Some persons may consider it very frivolous and undignified if I confess to reading again *David Harum*. It is just as true as when he first said it in 1898, "There is as much human nature in some folks as there is in others if not more." O what is so engrossingly interesting as folks! David liked folks,

A good friend gave me Viscount Grey's *Twenty-Five Years*—two elegant volumes of entrancing interest ending with 1916—particularly those chapters devoted to the story of the unsuccessful efforts of the masterful Grey to avert the World War, in which it is written down once and forever that Germany had waited impatiently for a pretext to wreak her vengeance upon France and that she would listen to no propositions that would interfere with the carrying out of her wicked purpose, for which she had been making clandestine preparations for forty years. Other reasons, no doubt, entered into the causes of the World War, but the real cause was Kaiser Wilhelm's determined purpose to become another world-conquering Caesar—after France, then England, then the United States, all to be conquered and humbled, and the United States to pay all the cost of the conquest, and fully replenish the exhausted treasury of the diabolical war lords. This is what Viscount Grey believes, and so do many others.

I am now reading the third volume of Walter H. Page's *Letters*, just off the press, also a gift from a friend. What a penchant for letter-writing, and how much authentic history is now stored away in his voluminous correspondence with President Wilson, who was enormously influenced, probably more than by any other man, by the wise counsel of his alert Ambassador to the Court of Saint James. How good it is of appreciative friends to give us these expensive books which we can hardly afford to buy!

Evangelical Humanism, by Lynn Harold Hough, has obliterated for me many otherwise tedious hours on the rumbling trains. His scholarship is amazing and without pedantry, and his captivating personality throbs through every chapter. One must bring all the brains he has to the perusing of these learned pages.

I don't like most of the things which I have read by George Bernard Shaw. I would not choose to be shut up in a prison cell with him, or to be the only other inhabitant on a distant island, but I have read his *Saint Joan* with true profit, especially its remarkable preface, which fills more than eighty pages, and is about one third of the book. It is a clever and poignant interpre-

tation of Joan of Arc, the mysterious Maid of Orleans, and must rank as a masterpiece in modern literature.

I do not know where I have wandered, but I never knew until three months ago that Victor Hugo has a volume entitled *William Shakespeare*. It is entrancing in its exquisite diction and profound in its study of the phenomenal man and his still more phenomenal works. After the Revolution Hugo was exiled (1851) from France, and did not return until the fall of the empire in 1870. It was during his enforced life on an island off the coast of France that this perhaps best interpretation of Shakespeare was written. I wonder if the lonely refugee's long exile away from his native land was not worth it? It is a Christian book of transcendent interest, and closes with the prophetic and piquant phrase, "the boundless dawn of Jesus Christ."

I will not take time to speak of Katherine Mayo's *Isles of Fear*, in which she truthfully tells of the real condition of the Filipino and how he is held down by the politicians—the cacique class, who loan him money, and charge him exorbitant interest, and then keep him in a sort of abject peonage the rest of his life. A condition which should be corrected as soon as possible by the United States Government—and a condition which would be intolerably worse if immediate independence should be granted to the Philippines.

The Increasing Purpose, by A. S. M. Hutchinson, is a far better story than either *If Winter Comes* or *This Freedom*. It is really a religious tract of fascinating interest on the kingdom of heaven, written in the author's attractive style. The story centers around three brothers, and one wonders if Mr. Hutchinson had not been reading again *The Brothers Karamazov*.

I will not take time to speak of Mark Twain's whimsical memoirs, or Professor Jack's suggestive little volumes, or Dean Inge's *Outspoken Essays*, or Terhune's *Super-Women*, or Havlock Ellis' *Dance of Life* and *Impressions and Comments*, or Christopher Morley's *Modern Essays*, or *Ariel*, which is a pathetic life of that most unique and enigmatical of all English poets, Percy Bysshe Shelley, by a brilliant Frenchman, Andre Maurios. Like Victor Hugo, this clever Frenchman seems to know this

English poet better than his own people. I have also been reading again *Plutarch's Lives*; and I must not forget to speak of the soul refreshment I have enjoyed in the essays of our own Merton S. Rice and Halford E. Luccock. I tell you there is some good preaching in Methodist pulpits these days.

Now, what shall be said of Dr. G. T. W. Patrick's new book, entitled *The World and Its Meaning*? He is a professor of philosophy in the University of Iowa. He is a ripe and brilliant scholar. It is a book which one will study as if he were taking a special university course. I sometimes begin a book at the end, sometimes in the middle, once in a while with the preface. Because the preface is the last thing written, I sometimes read it last. I began *The World and Its Meaning* at Chapter Seven, "The Nature and Origin of Life." Doctor Patrick is evidently a firm Christian believer and he is a safe guide through mysterious and intricate paths. He quotes the familiar dictum *Omne vivum ex ovo*—"All life comes from an egg,"—and "All living germs come from other living germs." With persuasive argument he shows the inadequacy of the mechanistic theory to account for the universe, and dwells at length upon Henri Bergson's *Creative Evolution*. The reader hopes to go through the deep water with this very learned philosopher. As far as I can comprehend what Bergson calls the *Elan Vital* is only other terminology for Creative Will. He defines it as "a primordial world-principle, the basic reality of all being, a vital impulse or push or creative ground." To all intents and purposes this organizing agency—the primordial impulse, the Creative Will—is our God of the Old Testament, our Christ of the New. Modern philosophers are finding it increasingly hard to get along without a God, proving James Clark Maxwell's familiar statement when he said to Herbert Spencer, "There never was a theory of the universe which did not need a God to make it go." Doctor Patrick's Chapter of God is preeminently satisfactory, and so I am reading each chapter backward and forward and forward and backward, and finally, the preface, with great profit.

I cannot get along without the best current magazines, especially the *METHODIST REVIEW*, which I read from cover to cover,

always commencing with the "Notes and Discussions," which I hope the editor will not blue pencil if I say are always clever and stimulating.

I am reading for the second time Dr. Harry E. Fosdick's *Modern Use of the Bible*. He is an evangelical Christian, brought up in a happy Baptist home. He is not a ranting liberal, nor a limping obscurantist, but is safely orthodox in what he believes and writes and preaches. His theory that the Bible contains the word of God, that it is the best book in the world, is as our own belief. That there are some things in the Old Testament which have crept in from uninspired sources he frankly admits and we just as frankly assent. That some things which are legendary are presented as facts must also be confessed. The Bible is not a work on science and, therefore, cannot be expected to be scientifically accurate. It is not a work on history, and therefore cannot in all cases be exact; but that it is God's Word of Life to a dying and wandering world, and that its moral and ethical value surpasses all other revelations of God to man, is the high contention of this very stimulating book. One does not have to agree with the author in everything to be immensely profited in many things.

No doubt we have to interpret the Jehovah of the Old Testament in the light of what we have learned of him in other parts of the Old Testament and in the New Testament. "Like as a father pitieth his children," said David; he loves with "a mother's love," said Isaiah; and "God is love," said John. There are statements about God in the Old Testament that are not in harmony with the character of the God who reveals himself as a Father and as love. So when we read in 2 Kings 2. 23, 24, that as the prophet Elisha was going up to Bethel "there came forth little children out of the city" who mocked him and said, "Go up, thou bald head;" that the prophet turned back and cursed the children in the name of the Lord; and that "there came forth two she-bears out of the wood and tare forty and two children," we are glad we can now believe that that is not the way God does in the New Testament, nor is it the way God does to-day, and that, therefore, it is not likely that God, who is unchangeable, did that revoltingly cruel thing as recorded in the Old Testament; and

that, therefore, we are justified in concluding that it should not be there, and was placed in the narrative by those who did not understand the true character of God.

In the Old Testament God was regarded as a tribal God—he was supposed to fight for his favorite people and to hate and destroy their enemies—even so far as to slay innocent women and their children and even babies.

We conclude that a true prophet of God would not be incensed by the foolish pranks of little children. The narrator evidently made a mistake. Perhaps these forty-two children "from the city" strayed too far into the country and were attacked by hungry bears, and the narrator again erred in supposing that a vengeful God had sent this awful woe upon the children and their parents.

Nor are we compelled to believe that Ezek. 9. 5, 6 properly recorded the facts when he represents God as commanding, "Go ye after him through the city and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children and women."

Then, in 1 Sam. 15. 3, the writer makes God say, "Now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling." All of these statements are based upon "ethical conceptions of Jehovah in the Old Testament that shock the modern conscience" (page 5, *Modern Use of the Bible*). And we must remember that this "modern conscience" is the product of the teachings of Christ in the New Testament. Anything that is found in the Old Testament which does not harmonize with the lofty ideals as revealed by Christ does not have to be accepted. Christ came to tell us of the Father—to reveal God—and likewise, to tell us of the Old Testament. With this *Modern Use of the Bible* we have a reasonable and a better Bible and a Bible that does not confuse and confound, and an Old Testament that is as applicable to our personal needs as is the New Testament.

In this connection it is to be deeply deplored that in the public services of the church any of the many translations of the Bible is used instead of the King James Version. The Moffatt, the Goodspeed, the Weymouth, the Twentieth Century, and the

Revised Version may be more or less helpful in bringing out the full meaning of the Scriptures, and may be useful as commentaries, but there should be a standard for scriptural quotation. It is almost an impropriety to seek to improve and "modernize" the Beatitudes or the thirteenth chapter of First Corinthians. What becomes of the fine cultural custom of committing the Bible to memory? Now it is again "confusion worse confounded," as in Milton's chaos in *Paradise Lost*.

A revision and recasting of the works of Shakespeare would not be tolerated. The recent silly undertaking to present the characters of the Bard of Avon in the modern speech and dress of to-day is deservedly frowned upon by dramatic critics and lovers of Shakespeare, and the public is showing little interest in this impertinent anachronism.

In 1911 the Oxford Press issued a three hundredth anniversary Memorial Bible which is in the King James Version, with all obsolete words and phrases "carefully amended by American scholars." For instance, instead of "Take no thought for the morrow" in the Sermon on the Mount, there is "Be not anxious for the morrow"; and in the twelfth chapter of Romans, "Go along with the lowly" instead of "Condescend to men of low estate"; and "ensnare" replaces "offend" in the Scripture, "If thy right hand offend thee"; "demons" is used instead of "devils"; and "boat" for "ship"; and "wallet" for "scrip"; Holy "Spirit" instead of "Ghost," etc. And in 2 Tim. 3. 16, instead of "All Scripture is given," etc., there is the correct rendering, "All Scripture given by inspiration of God," etc.

This is altogether the best translation of the Bible available, and should be in every home and pulpit and Sunday school. Personally I almost bitterly resent and feel keenly the mortification of having introduced into our public services and Sunday-school classes nondescript translations of the Holy Bible, in which are found commonplace words and often coarse and provincial and puerile and even meretricious expressions. The contention of Dr. Nicholas Murray Butler and other educators that the Bible should have its place in the daily program of the public schools is not only because of the lofty ideals of morals and ethics which

are found there, but because the Bible is the source and fountain and highest standard of the purest English, and the youth should have the advantage of this great treasure house. It is likewise a gratification to notice that many great universities are declining to graduate their students unless they have taken courses in the Bible.

All great orators and writers study the Bible and freely acknowledge their indebtedness to it for any attractiveness there may be in their literary style. There are hundreds of quotations from the Bible in Shakespeare and in Browning and in Byron and in Tennyson. It is almost ludicrous to imagine Daniel Webster quoting from one of these modern so-called Bibles. Oh, there is such quaint beauty and picturesque simplicity, such magnificent dignity and classic splendor, such bursting glory and eloquent and dramatic climaxes, that it seems an unpardonable, if not wicked, perversion and desecration to imagine that all of this exquisite diction and divinity can be improved by a mediocre scholarship.

As the laws of Moses, and the art and architecture of Greece are our common and permanent heritage from the distant past, so is the Holy Bible, with all of its treasures of poetry, and history, and proverb, and parable, and sacred commandments and divine ideals. While many books will profit, yet the most alluring of all books, the most stimulating, the most divine, is the Holy Bible, the Best Book in the World!

REALIST AND IDEALIST

Sagacious Pilate smiles at the zeal of the Nazarene
For a kingdom whose sword and scepter his eyes have never seen;
And he turns from this empty shadow of an empire all unknown
To the very tangible substance of earth's o'ertowering throne.
But the prudent Procurator 'twere not seemly to berate;—
His, the politician's fashion,—his, the politician's fate:
Fortunate, above Augustus, for the moment's prominence
Granted him, in the Great Drama, by Eternal Providence,
As the kingdom of the Cæsars, with all other thrones, forsooth,
Owns the everlasting triumph of the Kingdom of the Truth.

Buffalo, N. Y.

BENJAMIN COPELAND.

A NEW AGE

ANDREW CAMPBELL ARMSTRONG

Middletown, Conn.

A COMPETENT observer remarked on a visit to California that the people of San Francisco dated all things by the earthquake of 1906. Such an event, they would say, had happened before the earthquake, a second had occurred after the disaster. For them the shock marked off two periods of history. A like result, but on a larger scale, has followed the great war. In the minds of men around the globe a line of division has been drawn between the world in which they lived at home until August, 1914, and the years of tumult which have followed.

For the misery of the conflict in Europe was emphasized by the conditions of its origin. And the issues of the war themselves moved the world to reflection. All quarrels between nations raise questions of international justice. From its beginning this brought into prominence graver issues, many of which concerned the principles of modern civilization. The end of the war, moreover, afforded little relief for thought. After the first flush of exultation over the victory, it was discovered that the restoration of Europe implied problems almost more doubtful than the conflict itself had been. The necessities of battle favor sharp issues and clear, if prejudiced, beliefs concerning them. Reconstruction involves puzzles inordinately slow of solution and difficulties which few had foreseen, as all in face of them appeared devoid of wisdom. The reaction after the struggle likewise operated to obscure the situation. If the tension of the war years was now relaxed, something of the high spirit of these years had vanished with them. The interests of the nations clashed, even among those that had been allies on the battlefield. National cupidity at times outran legitimate national interest. Past dangers bred fears, warranted or groundless, for the future, and fear in turn inspired policies containing in themselves the germs of future complications. Economic distress disturbed the victors and the vanquished both, as neither could fail, also, to mourn their dead and crippled.

In fine, confidence gave way to disillusionment, until many are now found who hold that the years since the peace have been worse than the time of fighting which preceded them.

One gain at least has accompanied these many losses, a certain decrease of readiness to predict the ultimate consequences of the war. How plain these seemed when the crisis was still acute! Democracy was to be triumphant; if the peace did not establish it at once and everywhere, the soldiers returning from the field would impose it, dominating by their voices and their votes every element of national decision. Purified by suffering, sobered by the issues of life and death, the nations were to experience a new birth of religious earnestness. The revival of religion was to find its counterpart in a renewal of the international mind, which, moved by the sense of human brotherhood, would bring "the war against war" to a glorious conclusion. The old civilization had demonstrably failed. Actual conditions were terrible beyond endurance. One comfort seemed assured: the old foundations had been so thoroughly shaken that a new era of the world was just at hand. And this new order was to be as far superior to the old as the calamity issuing from the old had proved disastrous.

These prophecies were sometimes forms of propaganda. More often they expressed genuine hopes and aspirations. And amid the general ruin remnants survive of the conviction which inspired them. The expectation of a speedy realization of the millennium has greatly weakened. The belief persists that the change from the Europe of the years before the war amounts to a transition from one era of civilization to another. For the change, in fact, has been enormous. On July 19, 1914, a certain preacher eloquently proclaimed that the next ten years would be the grandest in the history of the world. Unfortunately, no opportunity has since occurred to ascertain his later appraisal of the situation. In one respect, however, his prophecy was well founded. Whether or not the decade to whose close mankind has lately struggled will in the end be rated a decade of progress, it has been filled with movement as few others of which history makes record. And out of the turmoil a conclusion has been born which is widely enter-

tained by the mind of the time. We are inclined to judge that one great age of the world has ended, that a new era of civilization has begun.

That which popular thought forgets when it draws this inference is the inherent difficulty of arranging history into periods. And the historian of civilization would warn us that the task approaches the impossible, if it is undertaken by those who live at or near the dividing lines. As a German historian of philosophy has expressed it, the transition from one era to another is not accompanied by an audible click, like the end of one piece and the beginning of a second on a music-box. The factors in the passage from an earlier form of culture to its successor are so many and so varied that the mind of a given age, busy grappling with its particular problems, may mistake the movement of the whole. In the present instance the chance of error is increased by a special tendency. The bewilderment of the war has given place to a spirit which lends itself to overestimation of the destruction caused, though this was in fact so great. The old order, as men, especially men of younger age, believe, has failed so utterly that its principles and its institutions alike are bankrupt. Or, rather, the catastrophe so evidently resulted from the basal principles of the old order that the world has once for all rejected them. European civilization as it was has perished. Its ruins here and there still cumber the ground. But they remain only to be cleared away. The duty ahead is simple: our task is to build up all things new.

So confident conviction—destructive and positive in one—is itself suggestive of a secular change. It resembles the spirit which in modern times has regularly accompanied eras of transition in culture: the joyous confidence of the Renaissance; the belief at the Revolution that the age of reason had at length arrived, with a second golden period of history to follow in its train. At the same time, there are notable points of difference between these earlier movements and the present situation. Our break with the past has taken place with unexampled suddenness under the pressure of a great international calamity. And the war itself, long as it seemed through its excess of suffering, lasted

but three months more than four years in all. Far more extended than this have been the periods of travail preceding the greater crises in western civilization. Commonly the forces of change need a considerable time to reach their climax. The progress of knowledge gradually undermines the accepted principles of thought and life. As a political system wears out, its decay is shown by internal disorders or foreign conflicts. Economic distress gives token of weakness in the financial, or industrial, or commercial institutions of a nation. Social unrest, religious change, prove that the established spiritual order has outlived the day of its sufficiency. Most often a number of these elements of culture together pass through a period of ferment before the movement culminates in a definite crisis.

It is true that analogous phenomena may be discovered in the present situation of affairs. Many, indeed, who have suffered under the agony of the war, or who have been moved by the contemplation of so great suffering, declare that the situation now is exactly the same as in former revolutions of the western mind. And this opinion gains assent from other thinkers whose views depend on imperfect knowledge or hasty judgment rather than the experience of trial. But here precisely lies the problem. The repudiation of policies and institutions believed responsible for the war, is beyond all doubt a note of the time. The question remains whether this emphatic rejection, so speedy and intense, amounts to proof of fundamental change, or whether the sudden violence is not an indication that the likeness to secular movements is more suggestive than real.

As already noticed, it is impossible before the event to give this question a complete reply. The difficulty is increased by the conflicting character of the evidence in the case. On the one hand, there are unmistakable symptoms of unrest in the spirit of the time. The intellectual advance which has marked the beginning of the present century, as it did the century gone, continues its disruptive effect in various departments of thought. The social order is menaced by changes in opinion, at the same time that economic suffering and increased material demands recruit the most formidable army of revolution that society has had to face.

The religious control of conduct has been weakened by the diminution of religious practice as well as by the decline of faith. The political world, above all, has undergone since 1917 a cycle of change, the issues of which lie beyond all present foresight. Sometimes, as in Germany, monarchical institutions have vanished overnight. In Russia revolt, repressed for decades, has burst forth in a whirlwind of destruction, sweeping away the institutions on which the life of the people was based. And in both eastern and central Europe the conditions left by the revolution continue notably unstable. Not only are forms of government at stake; the peoples grope as they seek their bearings after the unparalleled disaster, dimly—or even reflectively—aware that they need new principles of existence in place of those which have been imperiled or destroyed.

The contrary side of the question is emphasized by the facts which indicate the occasional character of the movement. Mention has already been made of the suddenness with which the crisis came on and the rapidity with which several of its principal phases have run their course. In particular, it is to be noted that these considerations measurably apply to the field in which the disturbance has attained its maximum of intensity. The political overturn and the social revolution, it may be argued, had been preceded by decades of agitation. Often the endeavor to repress radical outbursts had purchased temporary success by a permanent increase of the disintegrating tendencies which they were intended to check. The revolution of 1917, or 1918, or the years succeeding the war, was therefore the culmination of a long period of preparation, and it thus conforms to the criteria of a genuine transitional age. Even here, however, essential distinctions must be drawn. No matter how vigorously the objections to imperialism had been urged before the war and though all the world realized the rising tide of discontent, it is undeniable that the actual break with the past was accomplished under the influence of "the war psychology" and in consequence of the vicissitudes which were then endured. From the general point of view this conclusion is unassailable. Its truth may be further confirmed by comparison with concrete facts. If any should incline to doubt it, let them

only recall the experience of the later years of the war, in whichsoever of the belligerent countries their special lot was cast. Even those nations whose organization withstood the strain escaped after swaying to and fro, shaken by the shock which could not beat them down. And he is a fortunate individual who can look back to the time and believe that his attitude was then characterized by his normal poise. The "new age" was introduced by conditions of a violent kind, even when they brought to a climax tendencies previously in operation.

In other fields as well phenomena appear which throw doubt on the imminence of an era of general change. A conspicuous example is furnished by the recent progress of thought in the West. For this advance is no longer novel, its effects themselves have been manifest for several generations, its present influence seems to be rather partial or resultant than the direct precursor of a reversal of western culture. Similar conclusions hold of not a few of the elements in the decline of faith or the transformation of moral codes. The disturbance of the war has furthered decadence already in progress or by its own disintegrating power has undermined the foundations on which the life of a given society or individual has rested. Many look on the resulting chaos as the evident termination of the period in which they had been living. If, however, the situation is examined with attention, it will be discovered that its characteristics are predominantly negative. Old principles have been shattered. Few suggest new principles reasonably fitted to replace them. There are dreams of progress. On both sides of the Atlantic "youth" promises success where the elders have conspicuously failed to command it. When nothing more substantial can be offered, the determination is expressed that some new bases for living must be found, else no future is conceivable for civilized humanity. Definite proposals of value are singularly rare.

In certain of these cases the pronouncements made sound like counsels of despair. As a class they betray a notable lack of the constructive movements by which great eras of change are commonly attended. It is a capital error, though a frequent one, to believe that the impelling forces in such eras are essentially nega-

tive. Negation is merely one phase of the total movement. And it produces its principal effect only when it represents the reverse side of a great constructive tendency. It is possible for negation to destroy. It requires positive-negation, constructive-destruction, to replace that which has been swept away. And without replacement there can be no progress. It is impossible for the new age to base itself upon a void.

It is due in part to their lack of positive content that so many post-war movements have already waned. More certainly, their negative character is connected with their failure to escape dependence on the older civilization which they condemn. In no other respect have the years since the war more thoroughly belied the hopes of 1918 than in this. At that time it seemed as feasible to make *tabula rasa* of outworn institutions as it was proving to defeat the enemy in the field. In other words, it was held that the victory in battle included or implied the overthrow of those elements of the earlier culture which had brought on the physical conflict. Fuller experience has shown the vanity of these expectations. With surprise, not seldom in despair, we have been compelled to learn that any approach to ideal conditions presupposes the long travail everywhere of men of good will. Even after a world calamity the "new democracy," the "world society," "universal peace" are not consummated at a stroke. Progress toward the goal implies the establishment of new instruments of social and international organization as well as the destruction of the old. In fine—the most difficult lesson of all to make one's own—it will be discovered that neither destruction nor reconstruction is ever complete. And the more violent the nature of the revolutionary upheaval, the less of positive tendency which it includes, the further removed from completeness the result is likely to be.

It cannot be otherwise in the nature of the case. The old learning, the old political system, the old social order, the old ethics, the old theology—grant that each is outworn, no longer adequate to the needs of the time. But time was when, at very least in considerable measure, they did suffice as vehicles of culture. If they had given no promise of service, they never would have been evolved; if the promise had gone unfulfilled, they

would not have continued to function until, embedded in the foundations of the age, it required revolution to dislodge them. Their immediate and complete destruction would bring on literal chaos; life, individual and social, would lose form and direction after its foundations had disappeared. The reformer must therefore be prepared to substitute better institutions for those which he attacks, unless he is content to labor for arrest rather than for progress. And he must expect to see the older types of organization reassert their power. Their adaptation to human needs gives them notable endurance, even when they seem to have outlived their prime. So they emerge again when the first wave of destruction has passed over, especially if the disorder of the hour or the emptiness of the revolutionary proposals turns thought back to things discarded.

Examples of such flux and reflux are found in every age. Christianity conquers paganism, but takes over elements of pagan thought as well as of heathen ritual. Mediaevalism gives way to modern civilization, yet remnants of mediaeval belief and practice persist in modern times. The revolution breaks down absolute monarchy, and centralized government becomes necessary to save revolution from itself. The process is thoroughly normal, even in the major crises, when one age has actually ended and another is unquestionably at hand. The doubt concerning the present emergency is due to the extent of the void which the war created and the inadequacy of the plans to supply it. At the peace, the outlook for a better order of the world seemed sure. A few years later we marvel at the reappearance of old principles, and expedients which the war discredited. Nevertheless, the explanation is simple. Our estimate of the institutions needed to replace the old fell notably short of the mark. Our belief in the readiness of mankind to join in the new world order exaggerated the spirit of the time. As the new forms of organization proved difficult to realize, as the selfish temper once more misled the nations, recourse was inevitable to the former policies, doubtful though they might be. In some way the life of peoples must be carried on. To the degree that the new suggestions fail or that they are completely lacking, a return will surely follow to the earlier ways.

One heartening exception to several of these doubts remains

to be considered. The will to peace persists, in spite of the disappointments which have overtaken its promoters. It even grows with the evidence of the continued danger of further warfare. And it seeks new forms of international organization, as at last a beginning is making with the restoration of Europe. Here is a genuinely constructive movement, over against the many destructive tendencies of the time. It may be variously considered: as complementary to the abolition of the old imperialistic order, or as an element of the new democracy substituted in the former's room. In either aspect it is full of promise. Together with the political revolution, it furnishes the clearest indication of the approach of a new era of civilization. To the degree that it achieves permanent success, a new age will have in fact arrived. Whether or not the change will amount to one of the greater transitions in culture, it will constitute a long step forward in the progress of mankind. For it men must everywhere be summoned to labor and to pray.

In sum, it is for the future to pass the final verdict on the age in which we live. It may be that it will prove in fact to be that which so many who have struggled through the last ten years believe it. Or, perchance, the men of to-day have been deceived by the greatness of their suffering and their ardent hopes. For the latter conclusion speak the suddenness of the crisis, the comparative lack of positive tendencies, the consequent recoil to principles and institutions believed obsolete. Whether the age is one of general change or, despite its tragedy, only a phase of larger movements, there is no reason to expect the disappearance of all that has been garnered hitherto of wisdom and of order. Belief in the imminence of complete revolution or entire reform is justified neither by history nor critical analysis. Despair because ideals have not been at once attained is as unreasonable as belief in the near advent of the millennium. Secular progress is, and must be, gradual, even in times of general upheaval. The old will in part continue and still will function, since work will remain for it to do. The new must be established step by step and positively grounded, if it is to fulfill the hopes from which it sprang. And ideals will not realize themselves. It is only by steadfast striving that a new age can be ushered in.

THE JEWISH CONTROVERSY ABOUT JESUS

ISMAR J. PERITZ

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No "Life of Christ" that has recently come from the press has created more widespread interest than Joseph Klausner's *Jesus of Nazareth, His Times, Life, and Teaching*, translated from the original Hebrew by Canon Herbert Danby, of Jerusalem. It became the cause of a great newspaper sensation and controversy in that it furnished the text for the sermon of Rabbi Stephen Wise, of the Free Synagogue, New York, in which he was reported to have said that Jesus was not a myth but a historical person, on account of which the orthodox element of the Jewish members sought to force him from the presidency of the Palestine Fund. But those who have some acquaintance with the drift of current Jewish thought at once realized that there was something wrong about the "myth" element in the newspaper dispatches, and that the real issue between Rabbi Wise and his orthodox opponents had become befogged through an overdone emphasis on a catch phrase in the public press. The Jews never believed that Jesus was a myth and that is not the issue now; the real issue is the attitude toward Klausner's book. It becomes thus of the utmost importance to clear thinking on the subject to know what that book represents, and why it has met with such varied reception in Jewish circles.

WHO IS JOSEPH KLAUSNER?

Joseph Klausner is an orthodox Jewish rabbi of Jerusalem and the editor of "Ha-Shiloach," the most influential Hebrew periodical in orthodox Judaism. His first distinction is his learning in Hebrew Biblical and Talmudic literature. He has written most extensively in the Hebrew language. He is the author of a Hebrew work of three volumes on *The Messianic Idea in Israel*: volume I, In the Prophets; volume II, In the apocalyptic and pseudepigraphic literature; volume III, In the Tannaitic period,

that is, the first two centuries A. D.; and also of a *History of Israel* in four volumes. He is not only a Hebrew scholar but also a highly trained university graduate, having made his Ph.D. in the University of Heidelberg, where he studied philosophy and Semitic languages, writing for his doctor's thesis in German on the messianic conceptions of the Jewish people in the period of the Tannaim, which he translated into Hebrew as the third volume mentioned above, and which particularly prepared him for undertaking to write his *Jesus of Nazareth*.

Doctor Klausner is an ardent Zionist and Jewish nationalist. He believes in perpetuating orthodox Jewish customs and beliefs. After holding various academic posts in Jewish institutions in Odessa, he went to Palestine in 1920, and at once took a leading position both as writer and worker in the new Hebrew life of the Jewish National Home.

THE CHARACTER OF THE BOOK

Utterly unlike Papini's *Life of Christ*, Klausner's *Jesus of Nazareth* is a historical and critical study and in general will hold its own place by the side of such solid works as that of Strauss, Neander, or Holtzmann. If the diametrically opposite attitude and conclusions do not forbid a comparison, Klausner's book may be compared with Edersheim's *The Life and Times of Jesus the Messiah*; in addition to comprehensiveness, they are alike in the abundant use of Talmudic material in making clear the Jewish background of the life of Jesus.

The author gives more than one fourth of his four hundred pages to the discussion of the sources and the study of the life of Jesus. He accepts the current two-document theory of the origin of the synoptic Gospels and the idealizing character of the Gospel of John. His main contribution in this section of his work is his thorough-going analysis of the Hebrew sources. The references to Jesus in the Talmud are closely scrutinized and evaluated, and the *Toledoth Yeschu*, that rather low and disgusting popular story of the origin and life of Jesus, is adjudged as legendary and unworthy of credence, with the result that Klausner gives more value to the Gospel testimony, naturally taken, that Jesus

was the child of Joseph and Mary, and brought up in a pious Jewish home, than to the slanderous tale of the Jewish legend. For an orthodox Jew this is making history. For it must be remembered that orthodox Jews outnumber the reformed or liberal type probably nine to one; and that the orthodox Jew has instilled into his mind from infancy the unsavory stories which create a bulwark of prejudice against the historic Jesus.

In this connection and almost incidentally, Klausner takes occasion to discuss two that might be called freak notions of the origin of Jesus. One is that of Kaminka, Paul Haupt, and Chamberlain, that Jesus was of Gentile and not Jewish origin; and the other that of Kalthoff, B. Smith, and Drews, a non-Jewish view, that Jesus was not a historical person but a myth. Klausner dismisses both as untenable; and in the latter case he appears to take pleasure in pointing out that Jewish writers have no sympathy with the view, but have strongly argued against it.

In the second main section of his book, in which the author discusses the political, economic, intellectual and religious conditions of the period, he is at his best; and Christian readers will find much that is of real value to the understanding of the times in which Jesus lived.

In treating the events of the life of Jesus, the author pursues the well worn paths of the historical lives of Christ. He takes up the childhood and youth of Jesus, his relation to John the Baptist, his baptism and temptation. Following the order of events in the synoptic Gospels, he describes the Galilean ministry, with its early period of popularity, followed by the opposition of the leaders; the disciple circle; the period of escapes into foreign parts; and the crisis represented by the confession of Peter and the transfiguration. The journey to Jerusalem and the last week are fully dealt with. The last section of the book is given to a fairly full account and criticism of the teachings of Jesus.

In justly estimating the merits of the book, it will have to be remembered that the author is writing as an orthodox Jew for his orthodox brethren and not for Christians. This is emphasized by the fact that the book was originally written in Hebrew in 1922, and has only just now appeared in English. It is the laud-

able aim of the author to have no ulterior motive than to give the historic facts as he understands them, and acquaint his Jewish readers with the result of critical scholarship on the subject. This is a new thing under the sun in orthodox Judaism. Of course, Doctor Klausner is writing as a representative of the people that has rejected the claims of Jesus while the Gentile world accepted them. He still believes that Judaism is right and Christianity wrong. But he declares it his purpose not to prove either the one or the other; but simply to show how the one differs from the other. He is honestly biased in favor of his Judaism, and treats the claims of Jesus as fairly as he can under such circumstances.

Doctor Klausner writes with erudition; he has laid under contribution all the immense literature that the historical study of the life of Christ has produced; and to look up all the references he gives in the text and the footnotes requires a reading knowledge of Hebrew, Aramaic, Greek, Latin, German, French, Italian, as well as English.

KLAUSNER'S PICTURE OF JESUS

What then is the historical picture of Jesus that Doctor Klausner gives his reader? The following description is as nearly in the author's own words as they can be reproduced in abbreviating his account.

Jesus was born and brought up in the beautiful Galilean town Nazareth, a fitting place for the birthplace of the moralist and world-reformer, and for his childish visions and youthful dreams. His father Joseph was a carpenter and so was the son. Jesus thus came from the ranks of the simple classes, and experienced their troubles, their poverty and their labor. In home and school he learned the Law, the Prophets, and the Psalms. Under the influence of the majestic beauty of the Galilean hills, spending nights in meditation and prayer, his young mind, searching his heavenly Father, fashioned itself. This Nazareth, tightly enclosed within its hills, hearing but a faint, distant echo of war and conflicts, could create only the dreamer and visionary who would reform the world not by revolt against Rome, not by national

insurrection, but by the kingdom of heaven, by the inner reformation of the *individual*. Being of an active mind and fervid imagination, the study of the books of the Prophets set his spirit aflame. Isaiah's reproofs and consolations, Jeremiah's sorrows, Ezekiel's wrath and soaring visions, the signs and laments of the Psalms, the promises foreseen in Daniel (and, perhaps, the book of Enoch), together with those portions of the Pentateuch, full of the love of God and the love of man—all moved him to rapture and enthusiasm, penetrated his soul and enriched his spirit.

In the meanwhile, the suffering of the Galileans was intense. The majority groaned in silence under the heavy burden. They had but one hope: the messianic age would draw near and King-Messiah would make an end of all their sufferings. Jesus was one of the people and shared their hope. As one of the "meek upon earth," the prevailing element with him was the spiritual side of the messianic idea, that of redemption. There may have flashed through his mind faint glimmerings of the thought that even he (like many other Galileans) was capable of being the redeemer of Israel, a spiritual redeemer who, by such spiritual redemption, should automatically effect the political redemption.

The appearance of John the Baptist, preaching repentance, was an indication of the messianic expectations of the times. While being baptized, suddenly there flashed through Jesus' mind like blinding lightning the idea that HE was the hoped-for Messiah. This was the culmination of thirty years' preparation at Nazareth. His dream was realized at the solemn moment of his baptism. But Jesus kept his secret; for who would believe him, if he were to reveal it? The story of the temptation, interpreted on the basis of the Gospel to the Hebrews, contains the historical features that Jesus meditated on the three methods by which in the current view the Messiah would declare himself. He rejected all three: rebellion against the Romans; superior wisdom in interpreting the "Law"; bestowing on the people material welfare. It is of interest to observe how Klausner takes sides with that group of New Testament scholars that interpret the term "Son of Man" as a messianic title and hold that Jesus claimed to be the Messiah.

In describing the Galilean ministry of Jesus, Klausner follows substantially the current critical views, except that he gives a most decidedly Jewish tinge to the circumstances. Accordingly, Jesus was a good Scribe or Pharisee, and when in the Capernaum synagogue he made his first public appearance and read from the Prophets and expounded, he conducted himself like a Scribe or Pharisee, and was regarded as such by the people. Jesus could expound Scripture like a veritable Pharisee, but as a rule he spoke like the Prophets of old, even emphasizing his own personality by saying, "But I say unto you"—as opposed to all who had spoken before him. But his outstanding method of teaching was by parables in which he revealed and at the same time hid his meaning. Like the Pharisaic teachers of his time, but to a greater extent, Jesus performed miraculous cures on neurasthenics, especially hysterical women and all manner of "nerve-cases"—dumb, epileptics, and the semi-insane. His dislike of publicity, undoubtedly historical, can be explained by the supposition that his miracles were not always successful, and he was afraid to attempt them too often.

At first, according to Klausner, the Pharisees regarded the things wherein Jesus differed from them as merely matters of opinion, as one Pharisee might differ from another; but when he flagrantly disregarded their interpretation of the sanctity of the Sabbath, the matter became more dangerous. Surrounding himself with questionable people and treating the ceremonial law lightly, making his yoke easy and burden light, they became suspicious of him. In those days religion and politics were not separate entities; and if a man opposed the "tradition of the elders" he must in the end incite the people against the ruling authority; and particularly was this the case in Lower Galilee, then a hotbed of political and religious factions. For these reasons the Pharisees and the Herodians joined forces to destroy him.

Thus Jesus was compelled to flee from Galilee to the regions of Tyre and Sidon. During this period of retirement and at Cæsarea Philippi he revealed himself to his disciples as the Messiah but forbade them to make it known. Anticipating opposition, he must have spoken of the sufferings which he must undergo. All

was ready now for the Messiah's revelation; but it must be done in Jerusalem, where the greatest publicity was possible.

It is a striking bit of Jewish interpretation that Klausner puts on the account of the triumphal entry of Jesus into Jerusalem. Jesus was minded to enter Jerusalem as the Messiah. The poor, persecuted Galilean "Rab" could not enter the Holy City, which was ruled over by strangers, in the capacity of a conqueror; he chooses therefore to enter it "poor and riding on an ass," thereby fulfilling the Scripture:

"Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem: Behold thy king cometh unto thee: He is just and having salvation; Lowly and riding upon an ass: and upon a colt, the foal of an ass."

The verse is quite in accord with Jesus' mental and social condition: he had come to Jerusalem as the King-Messiah, and he was a *Tzaddiq*, a "just one," for he did not preach war and conquest but repentance and good works; he had "salvation"—from his persecutors in Galilee; and he was "poor" (meek), to all appearances a simple Galilean. Hence he did not, like a hero and man of war, ride upon a horse, but "upon an ass, and upon a colt, the foal of an ass."

But entering Jerusalem as the Messiah, what did Jesus mean to do and what did he expect to happen? According to Klausner, the plan of Jesus was by the deliberate and public act of cleansing the Temple, to proclaim his call to repentance and good works, announcing that the Messiah had come and that he was the Messiah. Jesus expected that all the people would repent. Then would come difficult times, the days of the "pangs of the Messiah"; but God would bring to pass signs and wonders; Rome would be overthrown "and that without hands" (Daniel 2. 34), by help from on high; and Jesus would be the "Son of man coming with the clouds of heaven," who was to sit on the right hand of God, and with his twelve disciples, judge the twelve tribes of Israel. "With our Western, twentieth-century education," says Klausner, "it is hard for us to grasp and believe in such an idea; but for Jesus, a son of the Orient, nineteen hundred years ago, for Jesus the visionary and steadfast believer in God, the idea was no more impossible

of belief than it was for the author of the book of Daniel or the book of Enoch."

But, says Klausner, nothing that Jesus expected came to pass. The people did not repent; and when Jesus told them to give tribute to Cæsar, they were convinced that he was not their redeemer, and that he was not come to free them from the Roman-Edomite yoke; and he lost his popularity. The disputes in the Temple court with the Pharisees and Sadducees increased the tension.

Of all recent attempts to account for the act of Judas, Klausner's is the most characteristic. Judas had gradually become offended by Jesus' inconsistencies; he was an educated Judean with a keen intellect but a cold heart, accustomed to criticise and scrutinize. What did he see? No miracles, no mighty deeds, no one is subdued by him, the mighty Messiah escapes nightly to Bethany; except for "bold" remarks against the tradition of the elders and vain arrogance, Jesus reveals no plan by which he will effect redemption. Was it not then a religious duty to deliver up such a "deceiver" to the government and so fulfill the law: Thou shalt exterminate the evil from thy midst?

The great tragedy of Gethsemane, according to Klausner, is due to the fact that Jesus had no foreknowledge of his impending death, but a premonition; for that reason Jesus said: "My soul is bitter even unto death." The trial of Jesus, into which Klausner goes with considerable detail, consisted of a preliminary inquiry by the Sanhedrin and the trial and condemnation by Pilate. Klausner regards both the procedure and verdict as illegal and unjust; and lays the deeper guilt to the charge of Pilate, exclaiming: "But when or where *has* ideal justice prevailed." Thus Jesus was delivered up to Pilate as a false Messiah, and as such he was crucified by Pilate. Thus it came to pass that the Messiah was crucified, "the Son of Man" hanged, becoming "a curse of God," by uncircumcised heathen—and yet no help from on high: it is this that made Jesus cry out: "My God, my God, why hast thou forsaken me?"

KLAUSNER'S ESTIMATE OF JESUS

Klausner makes Jesus not only a Jew, to which none can

object, but he makes him a Pharisee. But he was a liberal Pharisee in that he thought lightly of the ceremonial law; for Paul could never in the name of Jesus have set aside the ceremonial laws, and broken through the barriers of national Judaism had not Jesus' teachings contained a kernel of opposition to Judaism.

Klausner can see nothing strange in this anomaly and contradiction of a "liberal" Pharisee; and yet he gives this liberalism as one of the main reasons why the Jews then rejected and must now reject him. For the ceremonial is an indispensable part of Jewish national life, and Judaism cannot agree with an attitude that ignores it. Thus Klausner's first charge against Jesus is that he was not enough of a nationalist.

The second charge is that Jesus possessed an exaggerated sense of the nearness of God. A danger lurked in this exaggeration: it unwittingly confused Jesus' pure monotheism; it gave the impression that there was one man in the world with whom God was exceptionally intimate and for whom God bore special love.

A third charge of Klausner against Jesus is that he allowed the love of God to overtop God's justice.

The ethical teachings of Jesus, according to Klausner, contain nothing new: there is not one item that cannot be found in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near to the time of Jesus. What is new is that Jesus' ethical teachings are not as in the Talmudic literature lost in a sea of legal prescriptions and items of secular information; but that is not an advantage but a drawback. On the other hand, some of the ethics of Jesus are too individualistic, impracticable and idealistic.

On the whole, however, Jesus is to the Jew a great teacher of morality and an artist in parable. "If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

AN ESTIMATE OF KLAUSNER'S BOOK

To go into all details of Klausner's position would require

the writing of a book: such a book is needed and will no doubt appear in time. All one can do within the limits of an article is to point out the main defects.

It is evident that Klausner has no first hand knowledge of the synoptic problem; and that is his weakest point. It is that defect which leads him to make Jesus a Pharisee. It is well known to New Testament scholars that the Gospel of Matthew in a few passages gives a more Jewish picture of Jesus than do the Gospels of Mark and Luke. In Matthew (23. 2, 3), for instance, Jesus says: "The Scribes and Pharisees sit in Moses' seat: all things therefore whatsoever they bid you, these do and observe." Here is attributed to Jesus a commandment not only to obey the Law, but also its scribal interpretation. That is to say, he is represented as inculcating scrupulous obedience to that very "tradition of the elders" which he specifically denounces in Mark (7. 13): "Making void the word of God by your tradition." A scholar with first hand knowledge of the synoptic problem, like Canon Streeter (*The Four Gospels*, pp. 254ff.) accounts for this difference by recognizing a Judaistic source. All that the results of the study of the synoptic problem seems to have done for Klausner is to have given him liberty to choose indiscriminately whatever statement in the Gospels suits him best, producing often a rather distorted view of the situation.

A second defect is Klausner's use of the Talmudic material without sufficient regard as to what period of time the statement belongs. The present writer pointed out in his article "Hallel" (*Encyclopædia Biblica*) what strange consequences such uncritical use of Talmudic material produces. The Gospels (Matt. 26. 30; Mark 14. 26) say, "when they had sung a hymn," and the question is what was the hymn? The answer commonly given is that the hymn was the Hallel (so Klausner, p. 330), and the statement is followed by a description of the Hallel in its most developed form. But when the history of this piece of liturgy is traced it is found that there is no evidence that the Hallel was in the time of Jesus more than in its inceptive stage, and that it was more than a century later that it received its full form. Similar anachronisms are constantly occurring in dealing with paral-

lel sayings of Jesus and the Jewish teachers, involving Jesus' priority or originality. So Klausner, for instance, quotes a parallel saying of Jesus: "The Sabbath was made for man, and not man for the Sabbath," by Rabbi Jonathan ben Yoseph: "The Sabbath was given into your hand, and ye were not given into its hands"; but Jonathan lived 170 A. D., that is, 140 years after Jesus. The synoptic Gospels containing the sayings of Jesus were written well before the end of the first Christian century; the earliest date for the writing of the Mishna is at least a century later. Consequently, whenever the question of the originality or priority of Jesus over against Jewish teachers arises, it should in all fairness be remembered that the sayings of Jesus were written down at least a century before the others. That Jesus was indebted to the writings of the Old Testament, the Apocrypha, and Pseudepigrapha, there can be no question; but that he was indebted to his Jewish contemporaries is not sustained by a scintilla of genuine evidence; and a man of Klausner's learning cannot afford to ignore this fact.

But a third and far more serious defect is that Klausner fails to see the real Jesus and his mission, and consequently fails to account for the Jewish rejection of Jesus, the rise and spread of Christianity, and for his ever increasing influence in modern times.

In seeking a present-day answer to the question of the Lordship or uniqueness of Jesus, it may be found in the combination of three distinct qualities which he possesses.

The first of these is his teachings. Jesus was primarily a prophet; and in his teachings he brought to a climax the religious and ethical teachings of the prophets by adding to them a universal and individual application. His outstanding ideas thus are: the universal fatherhood of God; the universal brotherhood of man; spirituality the essence of religion; happiness to be found in self-sacrificing service; love the supreme motive in life; and the kingdom of God a social order in which the will of God is supreme. On the aspect of the teachings of Jesus, although far from seeing their full import, Klausner does fair justice to him, being hampered by his narrow nationalism and Pharisaic Judaism.

The second quality consists in the unique holiness of the personal life of Jesus. The testimony is early and uniform. Paul writing in Romans (1. 3, 4) about twenty-five years after Jesus' death, when many that knew him were still alive, speaks of his physical descent as of the seed of David, but of his moral character by which he was distinguished as the Son of God as marked out by a "spirit of holiness." In similar manner the writer of the Epistle to the Hebrews (4. 15) speaks of Jesus as of one who was tempted as every human being, without committing sin. This must not be taken as a mere idealizing but as a historic fact. It represents the highest point of moral and spiritual evolution, reaching its climax in the character and personal life of Jesus. Here again Klausner, while speaking with high appreciation of the character and influence of Jesus, fails to give him his full due.

But a third and far more potent element is the unique quality of Jesus by which he can enter into the life of another and reproduce his sublime teachings and his holy life. Of this power Paul is the clearest illustration. Hear him say: "I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me. The life I am now living in the body I am living by faith in the Son of God, who loved me and gave himself for me" (Gal. 2. 29). Here Paul is not speaking as the theologian but as the man of experience who had found a moral power in Jesus to make him live a devoted and noble life, culminating in his pæan on love as the greatest thing in the world (1 Cor. 13). This propagating power of Christ makes him not only the greatest Teacher, the great Example, but also the Saviour, who in an ethical sense saves people from their sins. Here is the secret of the mission of Jesus and of his ever increasing influence, to which Jews themselves cannot help but bear witness. A life of Christ that ends with his death is only half written, and that is, from the Christian point of view, the most serious defect of Klausner's. Of Jesus' saving power he has no inkling. Nor is he altogether to be blamed for it; for that element was never the conscious possession of the Christian Church as an institution but only of its choicest spirits; and further, it is not a matter of historical and critical research but of personal experience.

But allowing for all defects, Klausner's is the best life of Christ ever written by a Jew for Jews. To the group of liberal and reformed Jews it brought nothing new; but to the great body of Hebrew-reading, orthodox Jews it was a revelation. It brought forth from that quarter a most violent storm of protests both when it first appeared in Hebrew and now again in English. Two objections are brought against it: it gives too high an estimate of Jesus; and if you go as far as Klausner goes, you may have to go farther. It is the fear of the latter that voiced itself in the protest against Rabbi Wise, who is accused by his orthodox opponents of playing into the hands of Christian propaganda.

The book is an indication of a new interest in Jesus; of the newly found liberty of Jews to speak their mind; of the revival of Jewish nationalism in Palestine and the founding of the Hebrew University in Jerusalem; of a triumph of scholarship over prejudice; of appreciation over antagonism; and altogether of an ultimate better understanding of Judaism and Christianity.

A HYMN FOR A SEVENTIETH BIRTHDAY

It is no vain or passing whim
That comes to mind to-day;
But life's full cup whose dripping brim
Calls from our hearts a thankful hymn
For joys that last for aye.

God's mercies three score years and ten
Have flowed a ceaseless stream;
Nor has its richness lessened when
Its current slowed once and again—
Fulfilling faith's fair dream.

Childhood and youth joy shallow find
Mingled with noise and foam;
Maturer years leave such behind,
And aging days are yet more kind
To us while nearing home.

ALBERT OSBORN.

The American University,
Washington, D. C.

THE HOLY SPIRIT IN METHODIST HISTORY AND
MODERN PSYCHOLOGY

A PENTECOSTAL MESSAGE

GEORGE EAYES

London, England

It has been said that August is the martyr month of English church history. In that part of the year several illustrious confessors laid down their lives for the gospel. Even so, the month of May is the capital month of Methodist history and for Methodist testimony. In that month the Wesleys were transformed by the Holy Spirit, and made some of their boldest ventures for God and humanity. May is the month in which the Church of Jesus Christ everywhere recalls Pentecost, the effusion of the Holy Spirit. Our Lord and Saviour Jesus Christ, being ascended on high, shed forth the Holy Spirit to enliven, enlighten and empower his followers. It was given to the Wesleys to restate and enforce this Scriptural doctrine. The pioneers of Methodism in America were faithful to and insistent upon this, as upon all the Evangelical Arminian Protestant theology which was re-stated at the uprise of Methodism. Our Methodist traditions must be maintained. This teaching should be re-affirmed continually, and correlated to the discoveries of modern psychology. It is the purpose of this article to remind readers of our Methodist history and heritage in this regard, and to acknowledge some of the reinforcements which Christian philosophy now offers in this field.¹

I

The month of May in England is a month of beauty and power. Robert Browning, then a dweller in Italy, longed "to be in England now that April's here." May is even more delightful. In field, tree and flower, bird, beast and man, life and

¹Preachers and students will find much material for this Pentecostal season in Methodist hymnology, especially as treated in the two following works: *The Methodist Hymn Book Illustrated*, by the Rev. John Telford, B.A. (London, Eng., J. Alfred Sharp, Methodist Publishing House), and *The Hymns and Hymn Writers of the Church*, an Annotated Edition of the Methodist Hymnal by Charles S. Nutter, D.D., and Wilbur F. Tillett, D.D., LL.D. (New York, Eaton and Maine; Nashville, Smith and Lamar).

energy are mounting to their fullest in May. This throbbing, pulsing condition of Nature would be assigned by some as the explanation of the evangelical conversion of the human founders of Methodism and of their strategic movements in that May month in the eighteenth century. This is surely a mere occasional and naturalistic explanation. It is inadequate. If it is natural, *why* is it natural? The Jewish psalmist had the truth. He sang, "God sends forth his Spirit, they are created and he renews the face of the earth." This was certainly the view held by the Wesleys. As clergymen, they had regularly observed the church festivals for several years prior to these great events. Whitsunday has been used, when the Pentecostal gift of the Holy Spirit is recalled and is claimed anew by the church. All through the month of April in their great year, 1738, they read the New Testament book of the Acts, which tells the epic story of the waiting and praying church at Jerusalem. It carried the fulfillment of the Saviour's promise that he would send the Comforter. John and Charles Wesley were sound Greek scholars who habitually read the original. They are to be thought of as thrilled anew as they read at this season, that when the day of Pentecost was fully come, the Holy Spirit was given; and that Peter, who had thrice denied his Lord a few weeks earlier, affirmed him before a vast crowd on the day of Pentecost. Was there ever a more marvelous miracle in the realm of morals? "Listen to my words," cried Peter. "This Jesus you got wicked men to nail to the Cross and murder; but God raised him up. . . . Uplifted then by God's right hand, and receiving from the Father the long-promised Holy Spirit, he has poured on us what you now see and hear."

It fell to Charles Wesley to be the first Methodist to receive the Pentecostal blessing. He was lying ill, suffering from pleurisy. He was much disturbed in mind and spirit. He had been guided to the house of John Bray, a brazier by trade, in Little Britain, a street off Aldersgate Street, not far from Saint Paul's Cathedral, London.² Bray and his sister, Mrs. Turner, a simple, earnest

²This district of London, which is of supreme interest to students of Methodist origins and history, and is visited by American and other Methodists, has been investigated again, with the ancient plans and records, to trace the sites of ancient buildings associated with the conversion of John and Charles Wesley, in May, 1738. A sketch plan of the district is given in a new work by the present writer, *John Wesley Christian Philosopher and Church Founder* (London: T. Alfred Sharp, Epworth Press).

woman, were used by the Holy Spirit to guide Charles Wesley, English aristocrat, Oxford scholar and gifted poet, into the truth and rapture known by those who are renewed and empowered by the Holy Spirit. The full account of Charles Wesley's Pentecost should be read and read again, at this Pentecostal season. For ten days Charles Wesley had been earnestly seeking the gift of the Spirit. John Wesley was longing for the same, but when he visited Charles was "exceeding heavy" and depressed in spirit. Mrs. Turner was engaged in the same holy quest, and found the blessing. For Charles Wesley the blessing tarried; but when the day of Pentecost was fully come, the blessing came with it. He awoke from sleep that day fully expecting the gift. His brother John and friends came to him at nine o'clock that Whitsunday morning. They sang a hymn together, a hymn to the Holy Ghost. The friends retired and Charles gave himself to importunate prayer. Then he composed himself for slumber, weak as he was in body, though strong in faith. Suddenly he heard someone say, "In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thy infirmities." The words struck Charles Wesley to the heart, as his biographer, the Rev. John Telford, records. He now accepted Christ by simple faith. He found himself at peace with God and rejoiced. These were sure signs that the Holy Spirit had been received. The good news reached his brother John, who recorded it in his *Journal*. "I received the surprising news that my brother had found rest to his soul. His bodily strength returned also from that hour. 'Who is so great a God as our God?'" The date was Whitsunday, May 21, 1738.

Three days later, Wednesday, May 24, John Wesley entered into the same experience of God in Christ by the Holy Spirit. That any Methodist can pass through this Pentecostal season without renewing acquaintance with one of the capital events of Christian history is almost incredible. The universal church, which turns aside and sees again the great sight of the bestowment of the Holy Spirit at her first Pentecost, may well consider also with thankful wonder the events of John Wesley's evangelical conversion, which followed closely upon that of his brother Charles,

in the Pentecostal days of the early eighteenth century. Methodism, as the world knows it, was born when Wesley felt his heart "strangely warmed," felt he did "trust in Christ, Christ alone for salvation." He says, "An assurance was given me that he had taken away my sins, even *mine*, and saved me from the law of sin and death." Here was the Witness of the Holy Spirit to Wesley's spirit. Out of this experience issued his marvelous evangelical ministry of more than fifty years. Of this, the memorial is world-wide Methodism. Even so, the incoming of the Holy Spirit into the consciousness of Charles Wesley unsealed the fountain of holy song in him. A river of living water issued from his dedicated genius, and everything lived where the river came. He must be accounted, taken all in all, to be the greatest hymn-writer of Christendom. These were Pentecostal gifts indeed bestowed upon the church by its living Head, Jesus Christ our Lord.

II

Great developments in early Methodist work occurred at this Pentecostal season, as the Rev. Thomas F. Brigden has pointed out. Moved by the Holy Spirit, in May, 1739, Wesley laid the foundations of the oldest Methodist church building in the world—the first of more than one hundred thousand Methodist churches of our world-wide communion. This was the New Room in the Horse Fair, in Bristol, the capital city of western England. Northern Britain was claimed when Wesley opened his work in Newcastle-upon-Tyne in May, 1742. Then Charles Wesley "went preaching and singing to Birmingham" in the Midlands of England, on May 16, 1743. That meant, before long, the capture for Christ and Methodism in England, and far more in America, of Francis Asbury, pioneer Bishop of the Methodist Episcopal Church. Yet again on May 7, 1747, John Wesley held his first open-air service at Salford Cross, near Manchester, and claimed for God and Methodism a center in northern industrial England. And it was not far distant from this same season, early in the year 1766, that "a bit of new leaven was thrust into the spiritual apathy and religious unconcern of the American colonies,"

as President Ezra Squier Tipple tells us in his *Francis Asbury*, when Methodist work began in America. Early in the next century, in England, the Primitive Methodist Church revived the practice of open-air revivalism, on May 31, 1807. And, to give our final instance of capital events in Methodist history which occurred in this Pentecostal month, it was on May 3, 1814, that Dr. Thomas Coke died. He was the pioneer of Methodist foreign missionary enterprise. He was on his way to Ceylon through the Indian Ocean when his burning heart ceased to beat; but, being dead, he yet speaks in the vast foreign mission work in every land prosecuted by Methodists.

Methodists everywhere should pray, and plan, and push forward enterprises of pith and moment in this same season. "We have heard with our ears, our Fathers have told us, what works God did in their days, and in the days of old. And this God is our God." In particular, let Whitsunday and the following Wednesday be used this year everywhere for commemorating the anniversary of the evangelical conversion of Charles and John Wesley. The evangelistic, educational and inspirational value of this historic occasion ought to be seized and employed to the full. History is God teaching by events; and these and associated events are eloquent teachers of the reality and power of the Holy Spirit.

III

The Methodist doctrine of the Holy Spirit and its implications should be taught constantly by Methodists. It is worthy of profound exploration. The present writer would testify to the stimulating and enriching qualities of this study.³ It should be regarded as part of the Christian philosophy which Wesley restated. Not a few Methodists in that age and since, and until this present, have exhibited in character and service the fruits of this teaching. If it were fully appreciated and apprehended, they would become tenfold more attractive and useful, magnetic

³ Works of the Rev. John Wesley, edited by John Emory. Sermons, Vols. I, II; Wesley's Explanatory Notes on the New Testament; Wesley as Sociologist, Theologian, Churchman; and Modernism and the Christian Faith, by Prof. John Alfred Faulkner (Methodist Book Concern, New York); Wesley's Standard Sermons, Edited and Annotated by Principal Edward H. Sugden, Melbourne University (London, Epworth Press, J. Alfred Sharp).

and electric. In his teaching concerning Christian Assurance and Sanctification Wesley traced the personal action of the Holy Spirit upon the human spirit. Another line of Wesley's thought and teaching shows the creation by the Holy Spirit of a new fellowship. Christians are one in the one Spirit who dwells in them all. This is described in the Wesley hymn-prayer:

Each to each our tempers suit,
Heart to heart as lute to lute,
Join our new-born spirits, join,
Each to each, and all to Thine.

Move and actuate and guide,
Divers gifts to each divide,
Use the grace on each bestowed,
Tempered by the art of God.

This union and communion make possible that "thinking together" which avoids crude individualism and fanaticism. Solitary opinion and preference then give place to, or are corrected, enlarged and enriched by, the corporate mind. Space does not allow further statement here. The student may be referred to my study of Wesley cited on an earlier page.

Much attention has recently been given by scholars to the nature and work of the Holy Spirit in relation to the doctrine of God and psychology. A work of real importance appeared in England and America in 1919 under the title *The Spirit; The Relation of God and Man considered from the standpoint of recent Philosophy and Science*. The eminence of the authors of its ten sections, as well as the importance of the subject, gave the treatise front rank. It gathers up the results of much work by Christian scholars.⁴

Professor Pringle-Pattison shows that if God is thought of as a purely transcendent Being, there can be no recognition of his activity as indwelling Spirit. The Spirit is the presence of God who operates in every soul he has created. So Wesley taught.

⁴ Macmillan: Titles and authors, *Immanence and Transcendency*, by A. Seth Pringle-Pattison, of the University, Edinburgh; *God in Action*, and *The Language of the Soul*, by Lily Dougall; *The Psychology of Power*, by Capt. J. Arthur Hadfield, M.A., M.B., Neurological Hospital, Oxford; *What Happened at Pentecost?* by Prof. C. A. Anderson Scott, Westminster College, Cambridge; *The Psychology of Grace and Inspiration*, by C. W. Emmet; *Spiritual Experience and Spirit and Matter*, by A. Clifton Brock; *Christ the Constructive Revolutionary*, by Canon R. H. Streeter.

This is the grace which goes before conversion, and makes possible the response of the human spirit to the Divine Spirit.

The practical results of man's response to the Holy Spirit in man are set forth very impressively by Captain Hadfield. He draws upon his experience in Edinburgh and Oxford Universities as a specialist in neurology and on after-war cases. He outlines the psychology of power. Examples of hypnosis are given. A patient whom he treated, who was very weak and fatigued by short walks, became so strong and vigorous, through mental influence, that four strong men were required to hold him from doing what he willed. Many such cases showed men as "tapping resources of strength whether from within or without, which, if we could discover and use, would rescue us from feeble ineffectiveness to a life of untold possibilities." There is clearly a mental factor in the exercise of power. The will to believe, with appropriating faith, secures the endowment of power. Want of belief in its possibility is the main obstacle to the performance of any mighty work, says Captain Hadfield, a nerve specialist. "If thou canst? All things are possible to them that believe."

Captain Hadfield shows that "those who would live lives of energy must look to the resources of the mind rather than to those of the body, and must study the laws which condition mental energy and mental fatigue." The conclusion is reached that what is needed by Christians is not a lessened demand upon them, but increased resources for them. They are not over-weighted, but under-motived. Now, Jesus Christ said to his disciples, and he says to them to-day, this: "The words that I speak to you are spirit and life"; and, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses."

Wesley's *Journal* furnishes many instances of his profession of extraordinary power, physical, mental and spiritual, by the coming in to him of the Holy Spirit. There is his Bristol experience of 1741, of which he writes, "The words which God enabled me to speak (so I must express myself still, for I dare not ascribe them to my own wisdom) were as a hammer and a flame." Or again, of another occasion, he says, "In the midst of the mob, I called for a chair; the winds were hushed, and all was calm and

still; my heart was filled with love, my eyes with tears, and my mouth with arguments. They were enraged. They were ashamed. They were melted down. They devoured every word." Wesley declined to limit the ways by which the Holy Spirit may possess and use the human spirit. "In mystery our soul abides," and the ways of the infinite Spirit are infinite and often mysterious. Of his most wonderful experience of the action of God by his spirit upon him, Wesley says, "he felt his heart strangely warmed." "Strangely" is a wide, significant word. As to the reality of the Spirit and his work and its results, Wesley had no doubt. He said, "The Spirit so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm." Not less is there, on occasion, a surging wave of power for service, imparted by the Spirit. This was seen in Wesley's experiences, quoted above.

Our study for this Pentecostal season may close with a Wesley hymn-prayer. It is suitable for that and every season.

O come and dwell in me,
Spirit of power within,
And bring the glorious liberty,
From sorrow, fear and sin.

The seed of sin's disease,
Spirit of health remove,
Spirit of finished holiness,
Spirit of perfect love.

"SPRING"

Solvitur Acris Hiems grata vice.—Horace, Book I, Ode 4

Slowly the Winter harsh, reluctant yields to gracious Spring, by balmy
 Western Wind
 Now gently ushered in. The land-locked ships sullenly answer to the
 drawing power
 Of block and tackle, but as lovers yield to Ocean's blandishments. The
 prisoned kine
 Released from stall, now eagerly enjoy the herbage of the emerald fields.
 No more
 The leisured plowman takes enforced ease, beside the hearth fire in his
 humble cot.
 No longer shine the fields with glittering frost. Her blythe Cytherean
 chorus Venus leads
 Beneath the low-hung moon. With clasped hands, the graces and the
 comely nymphs appear
 Beating with rhythmic foot responding earth. Magnificent Vulcanus
 fiery, pays
 His early visit to the Cyclops forge—Bring forth green myrtle leaves
 or tender flowers
 From the reviving bosom of the earth, befitting crown for oil-anointed
 head!
 For now the time of sacrifice has come, and Faunus, in the shady groves
 demands
 A lamb or kid, an offering to the Spring—Pale Death impartial, knocks
 upon the door
 Of the poor cabin, or the portal proud—O favored Sestius, what hope
 have we
 That this brief fleeting hour of present life will antedate a longer, soon
 to be?
 Night, and familiar Spirits! Phantoms! Shades! will close around that
 low Plutonian world
 When you have thither passed, and ne'er again for master of the feast
 you'll cast your lot;
 Nor fix, with fascinated gaze your eyes, on Lycidas, that lovely gentle
 Boy
 To all young men enthralling and beloved—
 Whom maidens will admire in days to come.

EMMA WATT EASTON.

Baltimore, Md.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

PENTECOST, May 23, is the May-Day of the Soul. Like the west winds on whose wings is borne the life and joy of springtime, so the Holy Spirit, the breath of God, is the divine agent of spiritual renewal. Dead souls only live as he shall send the sunshine of love, the breath of life and the refreshing showers of grace.

"Across the chill of winter's night
There breathes a softness and a light;
Bowed at thy feet I cry to thee,
Let it be Springtime, Lord, to me!"

May Day is cleaning-up time. His Spirit is the Holy Spirit; he comes to cleanse as well as quicken, to purify as well as empower. Pentecost was the birthday of the Christian Church. May 24, 1738, was the birthday of Methodism, for of that day John Wesley wrote, "I felt my heart strangely warmed." Is that holy fire still burning in our hearts?

SUNDAY, May 30, is called Trinity Sunday in the calendar of the church. Faith in the Triune God is the martyr's faith. God is revealed in nature as the Father, in history as the Son, and in life as the Holy Spirit. God above us in the universe, with us in the sacred story and within us by religious experience—God is the threefold revelation of the Eternal One. All Socinianisms are shallow creeds which give humanity a little God. We need a great God as the inspiration of a great life. Those who belittle God, Christ, and the Bible soon become pigmy Christians, and eventually nothing at all.

A GULF STREAM saves England from being like Labrador in the same latitude. Britain is warmed by American sunshine from beyond the Atlantic. The Holy Spirit is God's Gulf Stream

from the farther shores of glory to turn a wintry world into blooming beauty by heavenly light and power. So there is a coming Kingdom greater than either England or America. The New Jerusalem is simply Pentecost perfected. All final social salvation must "come down" from above. It is a spiritual invasion by the unseen forces of the kingdom of God.

MAKE spiritual milestones and evangelistic goals of all church and other anniversaries. After Pentecost comes Memorial Day. May we not use it as a time to interest our returned soldiers in religion and to recruit them in the Army of the King? Then comes Children's Day, in June, a time for gleaning all those in our Sunday schools of responsible age who escaped the gospel net on Palm Sunday. The Sunday before the Fourth of July should wed patriotism and piety by a well-planned appeal to all true Americans to save civilization in this time of testing by becoming Christians. The summer months should see no slacking in soul-saving activities in our churches.

PRAYER is prophecy. It is a proof that man belongs to a larger realm than this world. It is the stir of wings in the nest of time that promises flight through the heavens of God.

JUNE brings roses, and, better than roses, thousands of bright boy and girl graduates from our high schools. Now let every preacher and teacher become a propagandist and recruit the brightest and best of these for college culture and life service. Sign them up for the Epworth League Institutes; that will be a fine start on the road to spiritual leadership.

NONE of the party leaders seem to have any constructive program as to the perilous agricultural situation in America and the world. Millions of men are being constantly withdrawn from the production of life's prime necessities to the industrial centers to supply the swelling demand for luxuries. Starvation is staring a selfish spending society in the face. The farmer, who feeds us all, needs first consideration at the hands of statesmen. In the meantime, sensible folks will stay the tide by return to a simpler and saner standard of expenditure.

PSYCHOLOGY of the behavioristic type is being taught by some professors in a most mechanical way. They evidently are not able

to comprehend the mental life of man as a whole. All they can behold is the dancing of cells in a most marvelous rhythmic manner. And the so-called "New" Psychology finds everything of temperament and character secreted by the endocrine glands. Are we compelled to sing this parody on Shakespeare?

We are such stuff
As glands are made of and our little souls
Are formed by chemic rhythm.

Should not these psycho-physicists obtain some thyroid feeding to raise them from this moronism to normal intellectuality? One fears that their souls do dwell in secretions rather than as a personal entity. Certainly there may be an organic and physical instrumentality of life and mind, but it does not account for either. Something more than a laboratory is necessary to explain thought, feeling and will. The "behavior" principle has a proper place in psychology but those who emphasize it must learn to behave!

VARIOUS views of the New (?) Morals are appearing in modern magazines and books. Most of them appear to be by writers who have but little moral depth in their nature. Their morals are *not* new; they are laudations of those sickly immoralities which have flourished as so-called æsthetics in the decadent times which have accompanied most of the epochs of swift intellectual change. Indeed, our Georgian period, with its superficial criticism of the Victorian age, can praise the Borgias and slander Puritanism. Puritanism did have its defects but it has put more moral power into the life of the last two centuries than will be given to a single to-morrow by the succulent imbeciles who are furnishing us with sexual naturalism (?) in literature, jazz in music and worthless impressionism in art. Of course legal morality must change and doubtless grow slowly with the years, but there is a spiritual ethics which was and is and is to come—an eternal moral force. It is in the Divine Love, manifested in the Cross and realized in all sacrificial service, which as the rule of living fulfills all moral law and mystic prophecy. So Jesus testified of love. We may therefore dare to still use all those words which

the present decadent intelligentsia despise—"wicked," "sinful," "iniquitous," and "holy," "righteous," "sacred."

SUFFERING or sin, which is the engrossing interest of to-day? Has this new age lost that sense of sin which swayed the feelings of former generations? The prophets of the last century are still being slain by this liberal age. Swinburne himself thus attacked Thomas Carlyle and John Henry Newman:

Go, honored hence, go home,
Night's sightless children; here your hour is done.
Pass with the stars and leave us with the sun.

How silly and shallow all such stuff which is being echoed in present thought and literature. Surely, even in this hectic epoch, more minds care for Carlyle than for Swinburne. It was those prophetic spirits of the past who actually lived in the sunlight and had eyes to behold the iniquity of sin. Human nature is black with both inherited and present-day vices and it is those who cannot see these things that dwell in the darkness of midnight. A suffering Saviour accepted pain as a condemnation of sin. Dare we be crucified with him as we face the hideous facts of human nature and life?

JOHN LOUIS KESSLER, professor of religious education in Vanderbilt University, Nashville, Tennessee, has spoken the following sensible words on the race problem:

"The race problem is a human problem. Until we think of all citizens as human beings, with human rights, human interests and human possibilities; until we insist on equality of opportunity, equality before the law, equal sanitary provisions, equal protection of person and property; until we become conscious of a common brotherhood and cease to exploit the weak, we are not even in sight of our goal."

Can anything be more unholy than the present propaganda of racial prejudice being pushed by hypocrites who call themselves Protestants and one hundred per cent American? They are not one half of one per cent either American or Christian. There is no race in religion. All are one in Christ Jesus.

PENTECOST AND PREACHING

PENTECOST in the Hebrew calendar was a feast of the first fruits and also (legendary) the anniversary of the giving of the Law. Fifty days after the resurrection of our Lord, it was the primary harvest of his Gospel and started the writing of the Law of God, not upon stone but on human hearts. That first Pentecost, birthday of the Christian Church, was not the final gift of the Holy Paraclete to the world. Whitsunday was not a postage stamp which could be used but once, but a note of perpetual value which will be redeemed at the bank of heaven again and again throughout all ages. The sealed hand of Divine power and love reaches across all centuries and forever opens its wealth of gift to all surrendered souls.

Pentecost is not a miracle of power but of grace. Just as the Spirit of God brooding over the dark chaos of unorganized nature brought light and creative order, so the Holy Spirit makes of sinful man a new creation and a new world. There is, however, one function of the Spirit which has supreme emphasis in the story of Pentecost: He gives speech and message to the ministry of the Gospel.

This is intimated by the symbolism used in the second chapter of the Acts of the Apostles.

The Spirit's coming is pictured as "a rushing mighty wind." In nearly all languages the word "spirit" etymologically means wind or breath. In Genesis it is this breath of God which gives to man a living soul. It is a divine wind that in Ezekiel turns the valley of dry bones into a living nation. When the Risen Lord first met his apostles, "he breathed upon them and said, Receive ye the Holy Spirit." He had already said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." Air in the world of nature and in the lungs of man is a life-giving force. West winds in spring often bring the summer on their wings. Who wonders that a prophet portrays a coming revival as the "wind moving in the treetops"?

Air is more than a fountain of vitality. It is a source of

sound and the instrument of the human voice. The *Æolian* harp is played by the wind, and the pipe organ is silent without it. All music, all speech is transformed breath. As this voice is heard in the rushing mighty wind, so its glory is seen in the "tongues of fire." For fire is a source of power, a force which both purifies and energizes life. In these May days the flowers that bloom in field and forest are only the many-colored flames of that fire from heaven which comes from the upward advancing sunlight.

So here is a dual symbolic miracle. It is the tongue of man that turns air into speech, but the Divine Breath that comes by Pentecostal means is more than a tongue of learning, which is often ice, more than one of rhetoric, which is but gold; it is a tongue of fire, a voice from heaven, the echo of prayer, and the flaming message of love and power. The real sermon is alive by the breath of God and aflame with the fire of his love. How does God speak to and through humanity? It is a sacred telepathy, "spirit with spirit can meet."

How marvelous the opulence of this holy gift! "They were filled with the Spirit." Not a mere drop at the bottom of a cistern, a weak trickle in a dying brook; not a mere vanishing spark in a grate or a catpaw of wind just stirring a sail; no feeble pulses like those in a dying frame—the baptism of the Spirit is a mighty urge that overflows the soul. And the proof is that their flood of grace and love ran over. If we have no religion to spare, let us fear we have not enough to save ourselves. The power from the Holy Spirit makes witnesses for Christ.

So we are told, "They began to speak." The confusion of Babel, where it is said that varied tongues were born, was reversed. The many languages that divide mankind as they try by their own strength to build a tower to heaven now lose their separating force, as "heaven comes down the soul to meet." For this language of the Spirit is the same in all the tongues of mankind. The Gospel can talk any language, but science and art cannot. The Gospel, therefore, is the one strength that can conquer all dictionaries. No demon in the ministry of Jesus was so hard to cast out as the one that was dumb. The Holy Spirit will cast that devil out and give us a testifying church.

Pentecost wrought change. The worshipers in the upper room were transformed. Peter, the coward who had denied his Master, now becomes the prime confessor. And a changed soul changes all life. The book did not interest us nor music inspire us yesterday, but to-day the one sweeps the heart and the other absorbs the mind. The locomotive does not need a new engineer nor new wheels so much as new steam.

The Pentecostal narrative points out some necessary conditions in a spiritual ministry and a witnessing church. One is character—the HOLY Spirit will make us better men and women. A worldly church ties God's hand. We cannot raise roses in such a Greenland of life. Unity also is needed as a fruit of holiness. They were all "in one accord." When our social life becomes a thoroughly attuned organ, God will fill it with his breath and touch it to music. He will not, cannot, play upon a discordant instrument.

Prayer created the channel by which this flood of grace filled lives—prayer which is expectancy, desire and full surrender. The marble could lie up against the chisel and say, "Make me beautiful!" and still be formless. But let the chisel place itself in the sculptor's hand and the metamorphosis will come, for all of beauty and imagery are in the artist's soul. We shall never shape the world for beauty and righteousness until we place ourselves in the hands of God.

Ordained ministers are not the only preachers of the holy word. They were "ALL filled." Religion is not, like genius, a gift for some favored children of earth. The Holy Spirit was not meant for the apostles only.

Not on one favored head alone
The Pentecostal glory shone;
But flamed o'er all the assembled host
The baptism of the Holy Ghost.

What latent element is in the church to-day waiting for the reviving breath of God? Frozen soil and leafless trees have sleeping in them atoms of possible power which spring breezes and summer suns shall awaken, producing flowers, harvests and fruits.

May that not be the need of a static church? O voice of thunder, tongue of flame, rushing mighty wind! arouse a sleeping church to save a dead world!

SHADOWS THAT HURT AND SHADOWS THAT HEAL

DOUBTLESS it was because of gross superstition that the people should have imagined a healing charm in the shadow of Peter, as related in the fifth chapter of Acts, but it is also noticeable that neither God nor Peter finds fault with their ignorance and credulity. Surely our Lord will honor our moral faith even when our mental belief is wrong. Although the text does not tell us so, may we not believe that some did find healing and that God did honor their uninstructed faith? Then as now there was power in the shadow of a good man. If we sometimes seek the shadows of inanimate things, the shade of a tree or a rock, is there not far more reason that our hearts should sometimes try to come under the shelter of a magnetic personality and try to find refuge and healing in his passing shadow?

All men cast shadows. That strange story of Peter Schemihl is but a fancy of genius; there is no such thing in real life as a man without a shadow. All things leave their mark. Rock scratches rock, the river grooves its channel, animals leave their bones in the rocks, the ferns and leaves set their outline on the pages of earth and there is not a foot but leaves its print somewhere. Nature is a great telltale; she gathers the shadows of things and preserves them among her treasures.

The shadow is the reflection of a solid substance and moves with it. Nothing casts a shadow which has not something in it. And it is also caused by a strong light in which the body stands and is sharp in proportion to the brightness of that light. Do characters cast a shadow? Yes, if there is something in them and if they stand in the full light of the Sun of Righteousness. This was true of Peter. He was a man, a real man, and at last after Pentecost he stood in the full radiance of God's glory; he was filled with the Holy Spirit.

This is largely an unconscious act. We do not have to make an effort to cast shadows, and need only to stand in the light. Surely Peter was not thinking of the reflection following him as he passed down the street. Thus it is with that subtle thing we call influence; it pours out from the personality without—yes, even against the will. It is a deed without a hand, a word spoken not by lips or tongue. It glows in the eye, writes itself in the features, and flows like magnetism from gesture and motions. As we pass through life, we can make others happy or miserable without effort. Shadows! they are silent as the sunlight and voiceless as moonbeams, yet strong as the tempest and mighty as the thunderbolt. It is independent of the will and the ghost of any Banquo will not down at our bidding.

Our acts our angels are and, good or ill,
Our fatal shadows that attend us still.

Shadows resemble their substance. Silhouettes used to be a favorite form of portrait and were often a most vivid, striking and characteristic likeness. Profile reveals the deformity of many a supposed beauty. What sort of shadow would our souls cast? Anger would be a clenched fist, ill temper an X and a good temper like a dove. What kind of shadow would your temper cast?

O wad some power the giftie gie us
To see oursel's as ithers see us!

There is both power and permanence in this shadow we call influence. We cannot rid ourselves of it; it is an inseparable companion. It will not die with us. The ancient world used to call the spirits of the dead "shades" and believed that they still haunted the scenes of their former life. So they do in a higher sense. Nearly every great institution is the lengthened shadow of a man. As great souls stood in the light of God, still their shadow is flung across the earth. Wesley still lives in Methodism. The sceptered dead rule us from their urns.

All shadows are not helpful; some are hurtful. Many men unconsciously do constant harm by their evil influence. Why cannot we like some people? Children will not trust them, dogs bark

at them, a baleful aura surrounds them. One sensitive soul could not help singing

I do not like you, Doctor Fell;
The reason why I cannot tell.

Some cast shadows of sorrow. They should wear a croaking raven as their device. Everybody must attend a funeral some day, but such folks cannot seem to wait for theirs. They have a new distress for every day; their smile is neuralgia, their breath an east wind and their presence like a Scotch mist. Even their feeble praise sounds like a requiem. Their shadow brings gloom. But even worse is the Satanic influence some souls exert who cast shadows of sin. They seem able to awaken all that is bad in anyone. Their presence is malaria and their touch poison. They are like that fabled Upas tree of Java whose shadow brought death to all resting beneath its shelter.

But there are many healing shadows like those of Peter. True religion is as sweet and joyous as childhood. There are sheltering lives which rise in the desert of life—"the shadow of a great rock in a weary land." They are like the "shadow of the Almighty." As they move a blessing moves with them. Have we not known such souls?

The temple's sacred perfume round
Their week-day robes was clinging;
Their mirth was but the golden bells
Of priestly garments ringing.

That living shadow we call influence is a high responsibility. Peter must heal not by conscious touch alone but by this unconscious emanation of character and personality. Even the doctor's presence is often worth more than his medicine. Even some who are able to do little can serve God grandly just by living. The rill has its music as well as Niagara, the violet has a fragrance the pine tree cannot surpass, and the canary's song can gladden many who never have seen an eagle's flight. A whisper of love may be more to the heart than all the thunders of power. If we "walk in the light," if we bask in that holy sunshine as did Peter and Paul, we too may make a sacred shade beneath which weary

souls may rest and to whose promise of healing wounded spirits shall come.

One who once preached on this text claimed that it is the shadow of a roof-tree, the influence of the home, which is the divinest environment of earth. Three times in a century God recreates the family by bringing in a new generation. More sacred than temples, sublimer than cathedrals, holier than altars—the home is the divine shadow that falls earliest upon the heart with healing, help and hope. There is a story told of a German woman who was complimented on the healthful beauty of her children, but responded: "Oh, if you could only see the one that died!" The shroud was a white robe, the baby prattle an angel song, and now in the light of the heavenly throne they throw a shadow of healing on the mother's heart.

One shadow there is whose shelter and healing lies across all times, climes and lives. It is the sheltering Rock of Ages, the Shadow of the Cross.

THE HOUSE OF THE INTERPRETER

THE story of Abraham, the father of the faithful, as found in the Old Testament and interpreted in the New, will furnish any expository preacher with material for a whole barrel of sermons. Prominent themes are his emigrant mission, his covenant with Jehovah, his lessons as to sacrifice, etc. Highest of all, however, is the Pauline picture of him as the hero of promise rather than law, and of the inner righteousness of faith. The following message doubtless contains suggestions for several sermons.

ABRAHAM, PILGRIM AND PROPHET

Genesis 12. 1-3; Hebrews 11. 8-18

For the spiritual interpretation of the story of Abraham we are indebted to the eleventh chapter of Hebrews, that Westminster Abbey of the Bible, where, through the painted windows of a gorgeous style, we see the names and lives of the heroes of faith. It is a sort of a divine philosophy of history. Human life at its highest is determined by the attraction of the unseen. We see an eternal world embosoming time. God sees what we cannot see—all incomplete lives fulfilled in his perfect purpose. And Abraham is made the central figure in this study of the supremacy of soul over sense.

1. *Life is pictured as a pilgrimage.* This conception was never

absent from the Hebrew heart. It was born, doubtless, of that old nomadic life which lived in tradition as the romantic background of its history. The patriarchal heroes of the race—Abraham, Isaac, and Jacob—had been dwellers in tents and had wandered from place to place “confessing that they were strangers and pilgrims on earth.” Every devout Israelite adopted the plaintive refrain: “For I am a stranger with thee and a sojourner as all my fathers were.”

This is a true picture of all human life. For the modern city dweller, as well as the ancient nomad, life is a pilgrimage. It is as true of the mighty walls of granite as of the canvas walls of the tent that they are only a transient dwelling, and they too will pass away. Even the mountains, whose seeming solidity mocks the fleeting life of man, and the stars, which seem to shine a cold pity on our fugitive existence, are hardly less frail or more abiding than our habitations.

But the pilgrimage of earth need not be aimless. Wandering Abraham “went out, not knowing whither he went”; but he sought a city. The birthland and native country of the human soul are elsewhere. Heaven draws us as the southern summer draws the migratory birds. This place of our pilgrimage is only an inn on the road to our Father’s house. And that goal is not far off but a present possession of our faith. We often talk about “passing into eternity,” but we are already there. Our eternity is here and now if we did but know it; we are bathed in its beauty and swathed in its songs.

2. *Yet life in its earthly sense is an illusion.* It is said of Abraham and his coadjutors that they “received not the promise.” He was promised Palestine as a possession; but all he got of it was a few feet of ground that he purchased for Sarah, and his own grave. Life to the philosophic moralist has always been envisaged as a splendid failure—“vanity of vanities.” That eloquent chapter in Hebrews is an epic of failure. It is a record of those who fought the good fight and who kept the faith unseduced by the temporal prizes and temptations of the world, who dared to venture all for an ideal good which their faith firmly held. Yet their lives were fragmentary and seeming failures.

And this is more true of great souls than of little ones. The so-called practical man seems to win just because his plans are little and worthless: the idealist seems to fail, for his golden dreams transcend reality.

“The low man seeks a little thing to do,
Sees it and does it;
The high man, with a great thing to pursue,
Dies ere he knows it.”

The greater the goal of a life, the greater the failure. It is Socrates drinking the hemlock, Paul in the dungeon awaiting the sword stroke, or that colossal Failure who made of a cross the highest throne. Yet the imperfection holds the promise. Every broken arc tells the story of the perfect circle. The holy ideal never fails. The cocoon is the end of the caterpillar but it is the beginning of the butterfly. Jesus says of Abraham that he “rejoiced to see my day; and he saw it, and was glad.” So

we dare to "follow the gleam," for the divine definition of success is something bigger than our petty human greed for gain.

3. *The divine promise has a progressive fulfillment.* The use of prophecy as a prediction misses the religious fact that prophecy is the spiritual interpretation of history. The Bible has a living value because it is constantly, rather than finally, being fulfilled. The promise to Abraham is not yet accomplished in any literal sense. Yet progressively his seed is becoming a blessing to all nations. The heroes of faith have a posthumous glory greater and holier than the poor wreckage of their mortal days. The idealistic life is a theme on which the future plays in endless variations.

This is the real glory of life—to make a better world for posterity. No matter how splendid any age is, there is still something better for to-morrow. Abraham reaches forward to Moses and David, they to Peter, John, and Paul, they to Augustine, Luther, and Wesley, and they to us. Even our Lord says, "It is expedient for you that I go away." The Christ that was means less for the world than the Christ that is to be. Faith sees more than the poor beginnings, the cruel disappointments, the disheartening defeat, and the painful martyrdom: faith sees the promise and potency of God's "better things."

This is God's method of education, his way of leading us from the material to the spiritual. The visible prizes that we give to boys and girls at school are not the real reward of learning. Abraham did not get the possession promised him. No, he did not, but he got something better—he got the blessing of God. The promise kindled a light in his soul. No promise is ever fulfilled in the letter but in something better. Jesus promised the adherents of the early church that they would see the Son of man coming on the clouds of heaven; and they did not see him physically but spiritually, for he came in saving power at Pentecost and in judgment at Jerusalem. He has come, is now coming, and will come. Literalists will be constantly disappointed, because their materialistic plan of religion is never realized. But faith possesses the spiritual fact, which is the heart of all the promises of God.

4. *Abraham was a prophet of the social order.* The biblical narrative requires us to put Abraham over against Hammurabi, the Hebrew against the Babylonian, the divine view of nation building against the mundane methods. The Babel plan of society was building from the ground up. The divine order is, "I will make of thee a great nation." It is God who makes nations, and not soldiers or politicians. The Babel plan, which brings confusion and strife, must yield to the Pentecost plan, which gives peace and power. A godless, loveless, every-man-for-himself nation, which does not seek to bless and help all other peoples, is a sham nation, a Babylon that will "go down." God's nation is a Jerusalem that comes down from God out of heaven.

This is the mission of the elect nation. Divine choice in the Bible seems to narrow—Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David, etc. But election is more than privilege; it is selection for service. It is a call to a mission. The elect nation was separate yet

universal, both nationalistic and international. Such is the character of the true nation: it must be a servant nation to its own citizens and to all lands.

The same is true of the Holy Land promised to Abraham. Like the chosen people it was separate and yet central. Though isolated by mountain and desert, it lay at the confluence of races and continents. The reserved Judean hills, untouched by the passing flow of their life, were meant to hold a beacon light for all lands.

Are not these lines of Kipling significant?

"We were dreamers, greatly dreaming, in the soul-stifling town,
Of the land beyond the sky line where the great roads go down.
Came the whisper, came the promise, came the power and the deed,
And the Soul that was not man's soul was given us to lead."

THE ARENA

MAY DAY

"And he spake to them a parable: Behold, the fig-tree and all the trees; when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also when ye see these things coming to pass, know ye that the kingdom of God is nigh at hand. Luke 22. 29.

Jesus heralds by miracle and parable the new Social Order. His years of life were a veritable May Day for the world of men. The world has ever feared that in spring's great renewing the souls of men would venture upon a renewed world.

The fig-tree burgeoned early, heralding the barley-harvest, telling of bread for the masses.

He challenges them to follow him as pioneers of a new social order—harbingers of a springtime for the world.

Juares, French humanitarian and leader, not knowing Jesus, puts the same thought in other words:

"Once upon a time there was an enchanted forest. It had been stripped of all verdure, it was wild and forbidding. The trees, tossed by the bitter winter wind that never ceased, struck one another, with a sound as of breaking swords.

"When at last, after a long season of freezing nights and sunless days that seemed like nights, all living things trembled with the first call of spring, the trees became afraid of the sap that began to move within them.

"And the solitary and bitter spirit that had its indwelling within the hard bark of each of them, said very low, with a shudder that came up from the deepest roots: 'Have a care! If thou art the first to risk yielding to the wooing of the new season, if thou art the first to turn thy lance-like buds into blossoms and flowers, their delicate raiment will be torn

by the rough blows of the trees that have been slower to put forth leaves and flowers.'

"What happened at last? Did some tree find the courage to act alone like those April poplars that break into a shower of verdure, and give from afar the signal for a renewal of all life?

"For lo! in a single day the whole forest burst into a magnificent flowering of joy and peace!"

Which things are a Parable!

WILLIAM L. BAILEY.

Evanston, Ill.

SPEAKING INTO THE AIR

THESE words from Saint Paul have a peculiarly modern sound. The critic of a dozen centuries hence will doubtless conclude beyond a doubt that Paul was thinking of the radio, and that therefore scientific contrivance is much older than tradition reports it. What makes this more probable is the fact that Paul's remarks about "speaking into the air" seem closely applicable to the matter of radio preaching.

How wonderful this invention would have seemed to Paul! "So many kinds of voices," Paul said, "and none of them without significance." Paul knew and used the voice of oral preaching, the voice of quiet instruction, the voice of writing, the voice of example, the voice of messengers trained and sent forth by him. Footsore and weary in the task of broadcasting his gospel in the Roman Empire, the radio would have been a godsend to his restless yearning to preach. We need not doubt that Paul would have been on the air, and that regardless of all criticism.

At the same time there are certain deficiencies in radio preaching which Paul would have been the first to realize. And strangely enough he seems to suggest these very things in his remarks about "speaking into the air."

The first great inherent difficulty with the radio sermon is that it is necessarily general or impersonal. It lacks the personal vitalizing touch. Wonderful as Paul's letters are, and great as were his powers of imagination, he always yearned "to see your face." Long distance preaching is unsatisfactory to the true preacher, and for the same reason it does not satisfy the true hearer.

Now we understand there are some, perhaps they are not numerous, who have taken to staying home from the humble village church where the Rev. Brother Nobody in Particular is to preach in order that they may listen in on the Rev. Doctor Somebody preaching to a great throng in Such and Such a Boulevard Church in some city. It tickles their pride to think that they have heard the great and much doctored preacher of the metropolitan church. But there is a vast difference between a great preacher and a great and truly appropriate sermon. The metropolitan preacher speaking to his metropolitan audience cannot prescribe properly for the religious needs of village and country. He may

congratulate his city congregation on the fine attendance at worship while the village church is deserted. And so in many other particulars, his message does not fit. At best, he is speaking in general terms to a general audience. It is about the difference between the carefully prescribed medicine left by a local physician for the cure of an individual case and the "cure all" put up by a famous quack doctor. We do not mean that the metropolitan preacher is anything of a quack minister. But it is plain that radio religious treatment is not and cannot be directly related to local needs. So the village listener to the metropolitan preacher hears a great and perhaps very good preacher, but he does not get the spiritual medicine his own individual soul needs. His own humble pastor is the one person in a position to prescribe that.

The more serious difficulty with the radio service, however, is that the listener is inactive. He receives but does not give. He hears the music, but does not sing. He hears the prayer, it may be a very wonderful prayer, but we wonder—does he pray? He hears when the collection is taken, but the usher at the nearby church finds his pew empty. He hears the worship but does not worship. Imagine yourself standing at heaven's gate, listening to the wonderful anthems of praise and not permitted to enter. The soul of him who is habitually absent from church to listen in will stagnate for lack of an outlet for the normal instincts of worship and service.

"What then shall we say to these things?" Many seem to think the church should do something about the radio. Should we condemn it, as the church once did the theater? It is true that the radio just now is morally in about the same class with the movie and newspaper. There is a great deal to hear that is just worthless, there are some programs that are positively debasing, there is a saving remnant that is positively good. Of course the church will hold fast to this part that is good and try to increase it. The idea of forbidding radio-casting of sermons or prescribing the hours for such broadcasting does not impress the public. But the fellow who thinks the time has arrived, by the miracles of science, that we can abandon the village church and be content to just listen in on the city had better think again.

Eldorado Springs, Mo.

PAUL BARTON.

BIBLICAL RESEARCH

EGYPTIAN AND HEBREW PROVERBS

In his *Critical and Exegetical Commentary on the Book of Proverbs*, Dr. C. H. Toy recognized the parallelism of some of its aphorisms with those found on Egyptian papyrus containing the *Precepts of Ptahhetep*. Since then, in 1913, there was translated another papyrus discovered many years before by a Russian archaeologist containing the *Precepts of Merikare*, many of whose passages have a still more marked likeness to some of our Old Testament proverbs.

Two years ago that celebrated Egyptologist, Sir Wallis Budge, made a still greater discovery, published in his *Facsimiles of Egyptian Hieratic Papyri in the British Museum*. It included both the text and an English rendering of some entitled the *Precepts of Amen-em-ope*. There is some evidence that this was used as a textbook in the schools of Egypt. It cannot be dated earlier than 900 B. C.

There is a section of the Book of Proverbs (Chapter 22. 17-24 to 23. 1-22) made up of aphoristic quatrains, which has generally been interpreted as quite different both in structure and significance from much of the context. It specializes the form of a sage-like ethical instruction. Doctor Toy asserts that "in its rhythmical and strophic form it resembles Ben-Sira" (*Ecclesiasticus*). There are many striking parallels between these aphorisms and the far less rhythmically written precepts of the Egyptian priest and philosopher.

Here are several quotations from Amen-em-ope. Our readers are asked to open their Bibles, and compare, especially the phrases in italics, with the parallel passages in Proverbs. The first paragraph is the introduction. Read beside it the much briefer preface to the "thirty things" found in Proverbs 22. 17, 18.

"Bow down thine ear and hear my words and apply thine heart to understand them. It will be a good thing if thou set them in thy heart, but woe to him who rejects them. Let them be in the treasure house of thy belly, that they may be a key (?) to thy heart. Verily they will act as a wind for thy words, they will be established as a tent-peg on thy tongue."

There are many other verbal comparisons which can be made. There is only space to give a few:

"Make no friendship with a furious man and do not go with him to converse with him. . . . Do not go to please that man, lest thou bring trouble upon thyself. . . . Let not honor be paid to thee by an angry man lest thou snare thy heart." (Read Prov. 22. 24, 25.)

"Remove not the landmark of the blessed dead, when thou art laying out gardens and plantations of trees." (See Prov. 22. 28.)

"Eat not bread in the presence of a ruler and stretch not thy mouth out. If thou satest thyself with the dainties of an ungodly man they will force themselves back in thy spittle. Fix thy gaze on the vessel which is before thee, and let it satisfy all thy needs." (See Prov. 23. 1-3.)

"Labor not to have more. Let the things which thou already hast content thee. If riches come to thee through robbery they will not pass the night with thee. At the break of day they will not be in thy house. Their place being looked for, lo, they are not, they have swallowed themselves up. The ground hath opened its mouth . . . to swallow them up. They are engulfed in the Underworld, they have wholly destroyed themselves in their foulness . . . they make themselves wings like a goose and fly away toward heaven." (See Prov. 23. 4, 5.)

Nothing can be yet determined as to the original source of these ethical teachings, but one thing is quite established. Wisdom literature has a more ancient origin than the contact of the Orient with Hellenic

intellectualism. More than that, the Near East appears for ages to have had the common spirit of uniting mental wisdom and instruction to religious ethics.

FOREIGN OUTLOOK

"DEUCALION AND COMPANY, LTD."

THE above mythological title heads an article in a recent number of the Saturday Evening Post, written by E. A. Ross and Sydney Ingram. The Post has perhaps a circulation of two million copies. Its weekly issues carry anywhere from one to two hundred pages of essays, stories and advertisements which are both good and bad, like Jeremiah's figs. Anything, however, written by Edward Alsworth Ross, professor of sociology in the University of Wisconsin, is worth a pint of the nickels paid for a single copy of the Post. America has few men who have made more extensive or careful social surveys of this planet.

Deucalion was the Noah of Greek mythology, who, escaping with his wife the flood poured by Zeus on the world, escaped in his boat to Mount Parnassus, where the rescued pair began to recreate humanity by throwing stones behind them, which turned into men and women. Professor Ross uses that myth as a portrait of what is going on to-day in the tropical countries of the world. The capitalistic industry by which the supremacy of the white Western World is creating a mechanically cultured civilization in those lands chiefly achieves an increase of population. Under forty years of British rule, the population of Egypt doubled. In forty years India's numbers have been increased fifty million souls. Much the same results are being reached in the Philippines and Porto Rico under American rule. France is accomplishing like achievements in Algeria and the Dutch in Java. Like increases of population are going on in Africa and Malaysia. The Occidental nations are winning wealth through oil, minerals, rubber, tea, coffee, cocoanuts, etc., etc., by loading those races with the burden of labor and so saving by physical cultural methods their bodies that population is heaping up in perilous and perplexing ways.

This imperial promotion program is not so serious a blow to mankind as the old-time destructive imperialism. But it is not democracy. It makes profit out of mankind rather than creates a nobler humanism. Economic mastery constantly needs more workers. So its program builds population and its training creates industrial rather than spiritual values.

Doctor Ross never has professed a Christian faith and yet he makes this present Deucalion stone-throwing the basis of an intense appreciation of the loftier task of the Christian missionary in these tropic lands. Here are the closing paragraphs of his remarkable article:

"What may be called promotive imperialism is, indeed, the greatest population encourager humanity has ever known. It is not a blight on the weaker peoples, as was the old skinning or blood-sucking imperialism.

On the contrary, wherever it goes the natives double and redouble like fruit flies about an overripe banana.

"What a contrast between it and that other mode of action of the white peoples upon the colored peoples—namely, Christian missions. Imperialism treats whole sections of humanity as if they were draft animals on the farm, to be given their fodder and treated humanely, but required to work as they are told and leave to the masters all thought and decision.

"The missionary, on the other hand, instead of making fodder more plentiful, stimulates the roots of personality by emphasizing the worth-possibilities of the individual, setting higher goals for human life, stressing the dignity of the female sex. He breaks the yoke of ancient religious beliefs, which make human beings as torpid and un aspiring as carrots. Instigating resistance to child marriage and girl motherhood, he ditches the Oriental system of blind multiplication. Thanks to missionary teaching, the native girl gets a chance to mature and glimpse a vision of glorious possibilities, which makes her rebel at being a mere breeding machine. By stirring people up to seek knowledge, by leading them into new regions of religious thought, by insisting upon a higher domestic position for the wife, by giving couples a new notion of what they owe their children, especially their daughters, the wiser missionaries set going forces which ultimately will take care of the population problem."

Would that the many million readers of the Saturday Evening Post may not only read this masterly article, but also immediately contribute from ten to one thousand dollars each to the Divine imperialism of religious World Service to humanity! It would bring about a birth control and a spiritual climate which would build up mankind more perfectly than all merely physical and mechanical methods. The tribute paid to Christian missions by this distinguished sociologist is in harmony with the testimony of all the higher-minded students of the world situations.

OUR BOOKSHELF

The Meaning of God. By HARRIS FRANKLIN RALL. Nashville: The Cokesbury Press.

METHODISM is especially fortunate just at the present moment in the types of leadership supplied by the leading theological seminaries in the field of systematic theology. Professor Knudson, of Boston University, has succeeded to the chair of Professor Henry C. Sheldon, bringing with him the fruits of long labor as student and teacher in Old Testament religion. Professor Lewis, of Drew Theological Seminary, is making rich the field for which he has trained himself by hard thinking and incessant writing. Dr. H. F. Rall, of Garrett Biblical Institute, is another of the trio bringing to the interpretation of the idea of God a wealth of varied abilities developed in the highest academic tasks and in the most productive experiences of pastoral and administrative activities.

Doctor Rall came to the study of theology with perhaps a more

nearly unique training than that of any other theologian now in his active career. He was reared in the warm evangelical atmosphere of one of the German-speaking denominations. He was graduated with high honors from the Iowa State University, and from the Yale Divinity School, where he made an exceptionally brilliant record. He earned his doctorate in Germany, and has returned repeatedly to Germany for advanced study. To this academic equipment he has added a very large experience in practical concerns.

The result is that the book which has just come from his pen, *The Meaning of God*, is a singular combination of religious fervor, philosophical insight, and practical good sense. Combination is the wrong word. I should say fusion, or something of that sort, for all these qualities have been so melted together that it would be impossible to take them apart and examine each by itself.

The book is a series of lectures delivered at Emory College. It approaches the study of God under such themes as The God Who Is Far, The God Who Is Near, The Democracy of God, God and the World of Evil, The God of Our Lord Jesus Christ, The Indwelling Spirit. Perhaps as good a single sentence as any to describe the Rall point of view is one which tells us that the essential problem in man's shaping of the thought of God has been to make moral the idea of the holy. Readers of the Review, of course, know that there are to-day schools of religious thinkers who find the essence of religion to consist in the feeling of awe and of mystery with which man contemplates everything suggestive of the supernatural. I recently heard a theologian state that the idea of the moral need not enter into religion at all. I think I know the qualifications this particular teacher would have made if he had been asked to define more clearly his proposition, and yet it is remarks like this which empty all the ethical content out of religious experience, and leave the field free for feelings of awe which may in the end degrade religion, or which may belittle God in terms of magic or of arbitrary power. On the other hand, there are teachers who reduce religion simply to a system of practical moral codes in which the glow of feeling is absent altogether. Professor Rall avoids both of these pitfalls. He makes as real a place for the feeling of reverence in his treatment as does Professor Otto in *The Idea of the Holy*; and yet he insists that religious feelings must be made moral in conformity with the highest Christian ideals.

Not only must the idea of God be made moral, but it must also be made rational. Professor Rall does some very thoroughgoing work at this point. He feels that our highest intellectual faculties are given us in order that we may find out about God, and that we may square our different conceptions of God one with another and with our total experience. It is a positive mental delight to follow the discussion of the God who is far and the God who is near, and to note the skill with which the claims of immanence and transcendence are assigned their fair and equitable portions.

Only a versatile intellect could have covered so satisfactorily the range of study required to discuss the social implications of a true the-

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ology as set forth in *The Democracy of God*. Those who watched Doctor Rall in his various pastorates and in Denver, where he counted forcefully in civic and industrial affairs, will not be surprised at the thoroughgoing competence with which he surveys and appraises current social tendencies for their religious significance, but a stranger to Doctor Rall might well open his eyes with astonishment at such repeated unerring strokes of succinct characterization of social movements. In single sentences the teachings of entire schools of thought are, if not disposed of, at least so placed that we catch at a glance their chief meaning. I wish the chapter on *The Democracy of God*, with its full-orbed exposition of democracy as faith in men and in truth and in justice, with its quick darts of criticism at men like Lothrop Stoddard and Mencken, could be circulated as a tract by the social service agencies of the various churches.

I personally enjoyed most the discussion of God and the world of evil—that most opaque of problems which grows more insoluble every day. I knew that Doctor Rall would not attempt to solve the problem, for he is well enough aware that the theologians who seek outright to settle the problem of evil end by making the problem worse. They make contributions to the sum total of evil. This book does not aim at final statements, but it marshals within the compass of twenty pages just about all that can be safely said now. It gives a point of departure and a path of approach. It helps us to find our way about, by at least showing us where we must not go. It helps to make tolerable a problem not yet capable of intellectual mastery by men. We postpone the solution not in despair but in hope.

The Meaning of God springs out of life needs interpreted by a mind of surpassing penetration, of unusual power in literary construction, of rare deftness of statement. Professor Rall is a scholar of high standing; but, to use the old expression, his formal technical scholarship is "digested out of sight" and the reader benefits by results in quickened intellectual and spiritual energy.

FRANCIS J. MCCONNELL

Pittsburgh, Pa.

SCIENCE, PHILOSOPHY AND RELIGION

Science and Religion. Five So-Called Conflicts. By WILLIAM NORTH RICE. Pp. 53. New York and Cincinnati: Abingdon Press. Fifty cents.

Science and the Modern World. Lowell Lectures, 1925. By ALFRED NORTH WHITEHEAD. Pp. xi, 296. New York: The Macmillan Company. \$3.00.

Science, Religion and Reality. Edited by JOSEPH NEEDHAM. Pp. 396. New York: Macmillan Company. \$2.50.

Cosmic Evolution. By JOHN ELOF BOODIN. Pp. 484. New York: Macmillan Company. \$3.50.

A WORLD of literature on these vital present problems is now flooding our bookshelf. These four on the list are of very high value, both the first little one and the three larger ones.

Doctor William North Rice is both a Methodist preacher and a geological professor. He is able to talk intelligently both of science and religion. Therefore, he sees clearly the "Two Realms of Thought," science which "observes phenomena and studies their relations of coexistence and succession, but knows nothing of efficient or of final causes," and also of religion which dwells "in the world of thought which pure science ignores." This cancels the so-called conflicts between the two.

A most elaborate philosophical discussion of these questions is that of Doctor Whitehead, a professor of philosophy in Harvard University, who is both metaphysician and mathematician. Perhaps his most startling statement is in the first chapter where he asserts that the theological scholasticism of the Middle Ages was primarily rationalistic, that therefore science was at first largely a return to faith. Its only rational region was mathematics. To-day is different. Yet most of us do think, what this book does not assert, that the only theology which is made absurd by modern science is that mediæval scholasticism which has little relation to primitive Christianity but which unfortunately is still somewhat surviving in the conservative group. These able lectures do not get very far as to philosophy and religion. Their definition of God does not reach its Christian value. But he does affirm while religion has been too merely defensive, still real religion is an adventure of the spirit whose death would destroy all high human hope. The most original of these beautifully written lectures are those dealing with the mathematics, relativity and the quantum theory.

No better book on these themes has appeared for many years than *Science, Religion and Reality*, the learned theses by theologians, philosophers, psychologists and scientists, every one of whom occupies first rank in the particular problem with which he deals. Great anthropologists like Malinowski discuss magic science and religion, showing religion has always been more independent of magic than Frazer intimates in his *Golden Bough*; Allotta, Italian philosopher and idealist, while he does not assent to the pragmatic test that would empty religion of metaphysical theology, nevertheless finds a mystic element in all thought which relates science, philosophy and religion together, lifting all into a higher realm; Professor Eddington, probably the one highest authority in England on relativity, makes that Einstein theory the base of a fresh view of the relation of mind and spirit with the material world, told in a most piquant and somewhat puzzling manner; Needham, editor of the volume and able biochemist, shows that even mechanistic views of the universe can only be the outcome of mind and that therefore any mechanistic view cannot be allowed to dominate all fields of human thought; John Oman, theologian, writes on "The Sphere of Religion" and from the fact of experience, the sense of the Holy and the existence of the supernatural shows that religion is master of another and indeed wider realm than science; William Brown, psychologist, recognizes the significance of psycho-physics, but also insists that mysticism and spiritual experiences are not explainable by pathology. Other themes equally valuable are that by Charles Singer on "Historical Relations of Religion

and Science" and Clement C. J. Webb on "Science, Christianity and Modern Civilization." Probably most readers will find their highest interest in the Introduction by Lord Balfour and the Conclusion by Dean Inge. The latter is a forty-page review of all the other articles. It is charming to discover that both the philosophic skepticism of Balfour and the Neo-Platonism of Inge brilliantly and learnedly find a high and wide room for faith in life.

Cosmic Evolution is a work which is a most daring presentation of a philosophic view of empirical realism and cosmic idealism. He pictures a more complex universe than evolution or other scientific hypotheses can explain. Once a pragmatist in his previous book on *Truth and Reality*, he is now able to find many possible deficiencies in pragmatism. It is quite gorgeous to see this mighty cosmos of which our little earth is naught but an island and our history and sciences only bits of the big whole. That may be so, yet most of us are glad to find God and religion even in the limited round of that section of the universe at present at our disposal.

A notable element in these last three books is the unusual attention given to the theory of relativity; Doctor Whitehead devotes one whole lecture to it. Eddington's essay, "The Domain of Physical Science," is wholly based on this growing scientific doctrine; and Professor Boodin uses one third of his work for the discussion of Relativity and Cosmic Evolution. While there is as yet no clear vision of the effect of this growing doctrine of Einstein on either science or philosophy, it seems probable that it tends to blot out all merely mechanistic theories of life and mind, and also to greatly modify the old dualism.

All these books are worth while. To fully review them would take more than all the pages of this REVIEW.

Chaos and a Creed. By JAMES PRICEMAN. Pp. 270. New York: Harper & Brothers, 1925.

THE writer of this book has chosen to conceal his identity behind the pen-name "James Priceman." He believed that by writing anonymously he would feel more freedom in presenting his case. He is a layman who found himself under necessity of discovering for himself a satisfactory working creed. The character of that creed, and the reasons for it, are set forth in the pages of this book. The author claims to have rid his mind of the incumbrances of traditional dogmas, and to have gone directly to the biographies of Jesus, including that greater "autobiography" which Jesus is still writing in the growing experience of Christian men. He has tried to interpret Jesus through his total activity. He has a good knowledge of the backgrounds of the original Christian message, and of the conditions under which it was first wrought out, and he is very sure that there is nothing in those backgrounds or in those conditions that can of itself account for the message. "Without a knowledge of his times, I find Jesus inexplicable; with a knowledge of his times I find him even more inexplicable" (p. 42). The Message and the Messenger are two

parts of one organic whole, and we must have both to understand either.

The author believes that the prime desideratum is not so much scholarly research to vindicate the reliability of the Four Gospels, as patient first-hand study of the Gospels themselves. That the portrait here sketched should have had no real living subject he regards as an utterly untenable hypothesis. He therefore devotes himself to the effort to understand this subject, and he brings to the task an exceptional equipment. He combines remarkable spiritual insight with an equally remarkable power of terse epigrammatic expression. The reader will hardly turn a page without marking some sentence that has arrested his attention. For example: "No one who accepts the character of Jesus can accept a God who would permit a hell" (p. 83). "Jesus never broke a law and never made one. But he taught people how to keep laws and how to make them" (pp. 96, 97). "Jesus was a timeless character compelled to impress himself upon time in terms that should last forever" (p. 177). "Jesus of Galilee must have been the loneliest man that ever lived" (p. 206). "Jesus never compromised with the contemporary, and never despised it" (p. 218). "Jesus reckoned power in terms of personality; we reckon it in numbers" (p. 224).

It is clear that a man who can write like this has very largely freed himself from age-worn terminology. One looks in vain for many of the familiar words and phrases of the theologian. He makes us see Jesus face to face—his spiritual exaltation, his inexhaustible sympathy, his inspired audacity, his indifference to his own comfort, his utter faith in men, his power to re-create others by evoking their faith and destroying their fear. In many ways "James Priceman" could be called a "modern" man—modern in his outlook and attitudes, modern in his approach to Jesus, modern in his open-mindedness toward such a subject even as psychical research. He is willing to believe that Jesus was a psychologist, and that his psychology—employed, for example, in various healing miracles—was far in advance of anything to which we have yet attained. He makes us see Jesus as few books of recent years make us see him. He makes us feel that only Jesus can release in men the forces of re-creation. He believes that the Jesus who was able to make over a few men in the days of his flesh—to write on the unstable Peter the word "Rock," and on the fiery John the word "Love"—can make over all men now. He would plead with the world to do what it has never yet done, namely, take Jesus at his own estimate and follow him unquestioningly along the road he took for himself, for there, and only there, will it find blessedness and peace.

For such a sincerely passionate presentation we must all be grateful. The pity of it is that the author did not draw the line short of where he actually stops. Not being satisfied to *describe* Jesus, he undertakes to *explain* him. This is an intellectual right to which, with every other man, he is fully entitled. But he attempts the explanation by the astonishing hypothesis, "Jesus is God." The author is so obviously earnest and sincere that one must perforce believe that he has satisfied his own mind

as to the reasonableness of his position. Whether he will satisfy many others is a question.

Where in the New Testament is it said that Jesus is God? Or, to follow the author's example, and confine ourselves exclusively to the Gospels, where in the Gospels is it so asserted? There are, of course, the facts of the miracles and the Resurrection. These the author unhesitatingly accepts, although he appears to be willing to leave as an open question the particular *manner* of the resurrection appearances. Curiously enough, he rejects the story of the Virgin Birth, which he erroneously confuses with "immaculate conception" (p. 138), believing that it is a late and untrustworthy addition to the record. Yet he sees nothing incongruous in the assertion that the Risen Christ ate a piece of broiled fish! The equation, "Jesus is God," would be less incredible if the author's theism were immanent, but it is not: it is transcendental. He believes in a Creator and a Creation as two separate and distinct facts. He believes that creation is under "evolutional law," as he calls it, but if he supposes that this means that God has entrusted his creation to the care of that law, while he himself for a season "submits to every human handicap" (pp. 143, 144), then one can only say that he is badly in need of a rational metaphysics. What can one say of a man who writes that "the arguments for a God back of this universe seem to me forever greater than the arguments against him" (p. 4), and yet who also writes, "The carpenter-Christ is God" (p. 136); "The Creator, for a little while inhabited flesh" (p. 243); and who calls John "the biographer of God"? If he were to help out his thinking by calling in the idea of Divine Trinity, or if he accepted the Ritschlian theory of the Divinity of Christ, or if he had a philosophical system that made worth-judgments to be at the same time existential judgments, he would have a case, but he nowhere suggests that he does that. The Jesus of the Gospels was the Creator of the universe—this the thesis set forth in all sincerity by "James Priceman," and it is a thesis scripturally indefensible, psychologically unintelligible, and philosophically impossible.

Moreover, the thesis destroys the entire force of the author's presentation of Jesus as the supreme exponent of the possibilities of created personality, and this dilemma is not to be escaped by writing epigrammatically, "Unless Jesus was a man, to call him God is to invalidate his achievement" (p. 71). *What about his achievement if he were God?* is a question that springs spontaneously to our lips. The wonder of the Gospels is not that they present God as temporarily ceasing from his activity as sustainer and controller of the universe, the while he made oxen-yokes in the workshop of a village carpenter—not that. But the wonder of them is that they present this man who made oxen-yokes as going on to such a perfect understanding of God, such a perfect intimacy with him, such a perfect oneness of will and purpose with him, that for us to know God as he revealed him is for us to know God as he really is.

It is incredible that the author should not have realized what a profound inconsistency characterizes his book. There are innumerable places where the exposition of the mind of the Master is absolutely authen-

tic. Take this: "To-day, Jesus is often separated from us by much pomp and circumstance, by much embroidered ritual and elaborate dogma, but the Jesus of first-century Jerusalem appeared in the humble guise of a quack doctor and itinerant preacher, being regarded by those high in church and state and fashionable society much as we regard a Salvation Army captain" (p. 70). Or this: "The Galilean learned to curb within himself all his native impetuosity before he learned to curb a mob. . . . He humbled himself enough to walk reverently with every man before he asked any man to walk reverently with God" (p. 214). Or this: "That God who, step by step, accompanied the lonely adventure essayed by Jesus of Nazareth is a God noble enough for any man's companionship" (p. 188). Yet the man who can write this can also write: "As I see Jesus, he is God submitting to every human handicap" (pp. 143, 144), and he can precede that statement by saying: "To make his birth a miracle would be, for my own path to belief, a denial of his character" (p. 143), and can follow it by saying: "If he did not have an earthly father, he escaped half our patrimony of weakness" (p. 144). It were harder to see how, if he were God, he did not escape it all!

All this is not meant to imply that we have no problem in the Person of Christ. There is no greater problem with which the Christian intelligence of to-day is called on to grapple. But the problem is not to be solved by the equation, "Jesus is God." To solve one problem by a solution that creates another problem infinitely more difficult is hardly to make progress. We shall agree with the author that "the clue to the universe is the personality of Jesus" (p. 249), and that "two thousand years ago, God chose to reveal his own soul to the souls of men by incorporating in one individual the full possibilities of human individuality" (p. 170), and that "to believe him God's son and to live in accordance with this belief are all that Jesus demands of his friends" (p. 136), and that "it is his power to vitalize personality that proves the indestructible persistence of his own personality" (p. 165), and that "if ever a man loved life and the living of it, loved this planet and the people on it, it was Jesus of Galilee" (p. 93), and that "in the solitude of the hills, alone with God. . . . Jesus had acquired the courage to be himself. . . ." (p. 214). But all this, so far from confirming the author's "creed," flatly denies it. That "God was in Christ, reconciling the world unto himself"—yes; that "he that seeth me seeth him that sent me"—yes. These are clues to a rational Christology. But to say that the Creator was born (having been begotten of Joseph), and that he died (creation itself continuing in the meantime undisturbed)—*this is pure mythology*, and by the side of it the difficulties of Patripassianism and Kenoticism are simple indeed!

Yet it is a challenging book, courageous to the point of audacity, certain to give the reader a fresh appreciation of Jesus and his significance; and for nine tenths of the book this reviewer is profoundly grateful.

EDWIN LEWIS.

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The Date of the Exodus, in the Light of External Evidence. By J. W. JACK, M. A. Edinburgh: T. & T. Clark. Pp. ix+282. Price, \$3.50.

Egyptian Papyri and Papyrus-Hunting. By JAMES BAIKIE, I.R.A.S., with thirty-two illustrations, of which four in color are by CONSTANCE N. BAIKIE. New York, Chicago: Fleming H. Revell Company.

A Century of Excavation in Palestine. By R. A. S. MACALISTER, LL.D., Litt.D., F.S.A. Professor of Celtic Archaeology, University College, Dublin. Formerly Director of Excavations, Palestine Exploration Fund. With thirty-six illustrations. New York, Chicago: Fleming H. Revell Company.

THERE seems still to be a popular demand for more literature on archaeological subjects, for the publishers, who are fairly keen on feeling the pulse of the buyer, continue to supply it in abundant measure, though there appear few evidences that the professors whose weary pens supply it are enriched by their efforts. Here are three new claimants for attention and appraisal.

The first one of the three deals with a subject which one might suppose had been worn absolutely threadbare. Has not everybody who has the least right to an opinion already made a decision about it? One would hardly suppose that it were either wise or prudent to thresh all the old straw over again, unless and until some new straw with a few grains of wheat in it were accessible. Yet here is a new book, and a very learned book, temperate, well balanced, sound in perspective, and interestingly written, in which there seems to be not one single new or hitherto unknown fact. There are indeed many re-arrangements, fresh appraisals, new weighings of evidence, much of it long accessible to all of us who have duly broken our heads over the problem, and have very prudently decided to break them no further until there shall turn up some new rock on which we may again butt them. I do not know who the author may be, for a search in those little sources for identification which the poor guilds of scholars have at their disposal fails to reveal his name or make his location known. I could make a shrewd guess, but it might be wrong, and I prudently refrain. What is this problem which his able book attacks with fresh fervor? Reduced to its simplest form it is this, did the Exodus occur in 1445 B. C. or in 1225 B. C.? I vote for the later day, and Mr. Jack has written a book to support the earlier one. It is a most difficult chronological problem and it were folly or stupidity to be dogmatic about it. There are arguments adducible of considerable weight for either. What one does is to balance the pros and the contras and with such wits as remain to him accept one or the other and let it go at that. Mr. Jack has done the weighing and balancing all over again. He displays some natural confidence in his result, for after he has stated that there may yet come some "surprises" when the numerous Boghaz Keui documents are published and translated, he goes on thus: "The author, however, feels sure that any further information will only confirm the conclusions advanced in these pages." This is predictive prophecy and I shall not venture to match it. This, how-

ever, must in justice be said, that Mr. Jack has been scrupulously fair in admitting every difficulty which confronts his theory as he advances, and instead of glossing it over tries deliberately to answer it. He does, of course, usually end his argument with the conclusion that the point under review, whatever it may have been, has been successfully met. He is obviously pleased that his conclusion harmonizes well with the traditional biblical chronology, though he quite fairly admits that it is a very frail foundation on which to rear an edifice. He desires to use the 480 years calculation of the lapse of time from the Exodus to Solomon's temple, and though I should say that this was only "calculation" on the basis of forty years to a generation, he counters at once by denying that the Hebrew word "*Dôr*" means generation, and will define it as "period of time." This helps very little, for he is compelled, almost in the next breath, to add that "as such was commonly reckoned at about forty years." This ends the value of the 480 years for serious chronological discussion. To me the struggle, however brave and however learned and urbane, seems futile. I am quite frank to admit that there are gains in the earlier period for the early history, but these are offset by the gaining of more time than is needed for the period of the Judges. Let us admit at once that the Hebrews did not make a scientific chronology, and with that be content until we can construct one by means of some Assyrian and Egyptian records not yet recovered from the dusts of the past. Meanwhile let him that would fortify himself in the conviction that 1445 is the date read this excellent book.

There are few stories of recent discovery more fascinating than the romance of papyrus discovery in Egypt. It is a real service to the ordinary reader to have it all told in a readable form, and every word duly based and well documented upon the original works of the discoverers. Nor can I at the moment think of a man better qualified to do this than James Baikie. He is a minister of the Free Church of Scotland, and that church has the best educated and most soundly learned ministry in modern Christendom. He is a graduate of the New College in Edinburgh and was presumably a pupil of A. B. Davidson in the later days of that mighty master, whose Hebrew grammars matched his exegetical skill and it matched his general Oriental learning. The men who were touched by his teaching skill were almost scholars ere they broke the shell. Baikie has a sort of foible of omniscience, for nobody could know profoundly and with independent authority all the fields in which he writes books. Astronomy is his recreation, and he writes upon it, but stops not there. Here he is now on the papyri, writing with calm and assured touch. I would that we could match him somewhere in our ministry for sound learning and the gift of lucid exposition. Our ministry leaves the writing of learned books to the professors, and some of us are quite dull enough! This is a sound book, and I commend it unreservedly. It is adequate in scholarship, it has been done with care, and with patient searching of records often by no means easy to come upon. With the part of it which relates to the work of Grenfell and Hunt I have been for years in possession of a personal contact, for both these men are per-

sonal friends these many years. I can testify that Baikie has well told this story. It is a heroic story. Under the strain of these labors Grenfell's health broke sadly and Hunt has made most of the weary journey alone. The excavation work, dusty and hot though it often was, seems small when compared with the long and weary months in the rooms of Queens' College, Oxford, engaged in the laborious task of deciphering, translating and preparing fragments of these papyri for publication. The results thus attained are all set down interestingly in this book by Baikie. I introduce it to ministers and lay folk of intelligence with great pleasure.

And now I come to the most important book of the three. If one may doubt as to who was Mr. J. W. Jack (or should it be Miss?) and if one must say that Baikie is a trained expert in book-making, and a man of culture and learning rather than a technical scholar, there can be no doubt about Robert Macalister. He is a scholar, technical indeed, expert in Palestinian history and literature, and not a desk chair archæologist, but a man well acquainted with the pick and shovel in many mounds in various parts of Palestine. Perhaps before coming to his book one might be allowed to add that he is a cultivated Irishman of Dublin, professor of Celtic Archæology in University College, Dublin, and Organist and Choir Master of Adelaide Road Church (Presbyterian), and an Associate of the Royal College of Organists. Here indeed is a man of varied learning and attainments. (At this point the reader smiled and said to himself, "This reviewer has a sneaking fondness for the Irish!") Though still a young man Macalister has had long service as a Palestinian excavator, both as an assistant to that incomparable Egyptian excavator Flinders Petrie and on his own account. If now it be true that there is always need of someone to popularize discovery and investigation, and I am confident that this is true, it is surely a subject of gratification when the writer of a popular book is himself an authority upon his subject. In this book the popular writer and the acknowledged master and authority are united in one person. The subject is of compelling interest to every lover of the Bible, every man or woman whose pulses have ever responded to the movements of men or of armies over these austere and ever sacred hills. The results of the excavators' utmost endeavors have been disappointing if they be compared with the achievements in Egypt and in Babylonia, but the reasons are obvious. Palestine was the cockpit of the ancient Orient as Belgium has long been of the modern Occident. Egyptians, Assyrians, Babylonians, Hittites, Philistines and Phœnicians fought back and forth and up and down over its hills and dales. Minor peoples, Edomites, Moabites and their congeners, razed its villages for plunder or burned them in spite. What one generation had garnered the next saw plundered by robbing and murderous invaders. Here are the causes for the comparatively small recoveries from the soil of Palestine. But though the booty in objects be relatively slight, the rewards from topographical study are often surprisingly great. In this book they are recorded, appraised and related to former knowledge or earlier theories. Though so large a part of the work of Palestinian exploration, and specially of excavation, is due to the work of an

English company, the justly famed Palestine Exploration Fund, yet Americans may take legitimate pride in its beginnings, for the first serious and successful topographical explorer was Professor Edward Robinson of Union Theological Seminary, New York. A pioneer in the determination of biblical sites, much of his work remains to this day. Macalister pays him a deserved tribute and then passes in review the work and the results of all who have shared in this important matter down to our own day and the immensely important American discoveries still in progress at Bethshean. Macalister's own work is told modestly and as none other could possibly describe it. The results of that and of all others beside are summarized and their significance for biblical history and literature conservatively stated. Macalister clings closely to his text, which is excavation. If there were space and if the duty were his, yet others would find mention in these pages. I should then demand that a former teacher of mine, Professor Hermann Guthe of Leipzig, should find more than one mention, and my old friend Konrad Fuller of Zurich in "free Switzerland," and another and much closer friend, to this very day dear, the inimitable George Adam Smith, whose wizard words have recreated history in geography, should win his meed of praise. But it is enough. Let warnings of space and lapse of time cause this racing pen to cease, and leave this admirable book to its fortunate readers.

ROBERT WILLIAM ROGERS.

Madison, N. J.

What Is the Atonement? A Study in the Passion of God in Christ. By H. MALDWYN HUGHES. Pp. 174. New York: George H. Doran Company. \$1.60, net.

THIS Principal of Wesley House, Cambridge, is a noted theological leader in English Methodism. There are few teachers who can present such a doctrine as that of the Atonement as concisely, as lucidly and constructively as Doctor Hughes. This small volume presents most fairly the traditional theories, and while compelled to cancel many elements in these opinions preserves those gems of truth that abide in many of them. While he decidedly affirms what is commonly called the "objective" side of redemption, he will not accept that Eternal Divine element, aside from its personal relationship and its moral influence. The suffering holiness of God as it faces sin in humanity and the hurt of his love work out something far greater than so-called substitution in the sacrifice of Jesus Christ; it reaches through repentance and faith an identification of man with God. "The sufferings of Christ were the sufferings of God." "If God is love, he must be capable of being wounded by human sin and must sympathize with us in our sorrows." This is not what is called a "moral influence theory;" the reason being that it does not see in the Cross only a suffering Son of man. It sees God in Christ. As Bushnell taught in his *Forgiveness and Law*, forgiveness involves for God a "making cost." So the Cross reveals the love and mercy of God and also

his righteousness. It is also the manifestation of a perfect righteousness of One who shares our human nature.

The last chapter is a practical one for preachers. It deals with "The Preaching of the Cross." And the Cross should be preached more and more. It is not a narrow but a wide field, for "the Cross stands for Christ's work in us as well as for us." The ministers of to-day may well read a full library of books on the Atonement from Anselm's *Cur Deus Homo?* to Scott Lidgett's *Spiritual Principle of the Atonement*, including the modern volumes by Dale, Dennett, Bushnell, Stevens, Moberly, etc. But to any or all of these should be added this vital little volume, which will disclose both the values and defects of traditional theories and construe all into a vivid vision of a suffering God, an atoning Saviour and loving pardon received by union with Christ by faith.

The Story of the Church: An Outline of Its History from the End of the First to the End of the Nineteenth Century. By CHARLES M. JACOBS, Professor of Church History in the Lutheran Theological Seminary at Philadelphia. Philadelphia, Pa.: United Lutheran Publication House, 1925. \$2.

Up there on that top shelf reposes in some respects the greatest church history ever written, Schröckh's (with continuations), in forty-five volumes! Ah me, I fear it is seldom disturbed. What reams upon reams of scholarly research and quotations from original sources! What happy days were those when men could spend their days in leisurely work on their vast tomes and yet find publishers and buyers. But the Germans have themselves, of course, long since known the value also of the brief history. From Schröckh the German to Jacobs the American—a long and brilliant line! In 1887 Professor Fisher came out with his well-known one-volume *History of the Christian Church*; in 1893 Bishop Hurst did the same with his very interesting *Short History of the Christian Church*, still carried by the Harpers and shown the other day in their booth in the textbook exhibit at Columbia University; and still later Professor Walker published his own one-volume history, excellent in some respects though vitiated by critical and doctrinal radicalism. Of course, much research has been going on since 1887 and '93 (perhaps nowhere more fruitfully than in the best known character in church history, Luther himself), but the main lines have not been disturbed, and it is not at all likely that the twentieth century will see any important reversal of judgment on matters discussed by Protestant scholars since the Magdeburg Centuriators flung overboard a lot of Roman Catholic myths. But what if Papias's lost work should be discovered in full? There is little likelihood, but if it should, it will be found that everything important in it has been taken out by Irenaeus and Eusebius!

The younger Jacobs (able son of an able father—happy father!) in an admirably printed and gotten out short octavo of 418 pages has given us a comprehensive, well written, well distributed church history, one of the best of the one-volume books, though with very few notes and

only two or three literary references, no maps, no bibliographies (a note at the end refers to ten works), written with well equipped learning, with sober judgment, a book to be warmly commended either to the general reader who wants to know a wonderful segment of world history or as textbook to teachers and students.

One or two points in closing. Did Paul conceive of Christianity "as a new religion" (p. 14), and not rather as a continuation and flower of Judaism, yet independent of it to the extent that its ceremonial laws and institutions were no longer binding on Gentiles? (Justification by faith was itself an Old Testament doctrine.) As to the Lord's Supper (p. 21), it is indisputable that early Eucharists were regular meals, and it is *very* probable that love feasts and Lord's Suppers were one and the same for at least a century after Pentecost. We do not have the text of Decius' decree against the Christians (see p. 26), but it is not likely that it mentioned death, which, of course, was taken for granted in cases where it seemed advisable. Imprisonment and torture were common for those who persisted, though some suffered death. Our "Nicene Creed" is not strictly that of Constantinople, 381, but as modified by certain Western additions (see p. 53, note). Did our heretical friend Eutyches go so far as to say that Christ had only the "outward appearance of a man" (p. 56), but rather that while he had the "body of a man," he did not have a man's body? He was not Docetist. Was not the reason why Abelard gave his famous book the title *Sic et Non* not that he wanted to characterize either favorably or unfavorably the scholastic (as we call it) method of argumentation (p. 138 note), but because he wanted to show the contradictions of the Fathers, and thus undermine one of the chief bulwarks of the authority of the church, namely, tradition, presupposing a substantial unanimity of patristic teaching? That bulwark he aimed to destroy in this Yes and No book. Peter Waldo "had become a religious fanatic" (p. 146). Well, not according to the ideals of 1176, and the poor fellow was not to blame for not being born a clever Protestant of 1925. He thought that Christ's words of selling all and following him and of going forth to preach repentance might apply to a layman as well as to monk and priest, and that thought was not new in the twelfth century, and was fanatical in the same sense at bottom as the ideal which led Luther into a monastery and Wesley's preachers to awaken England.

The Reformed Church in America (see p. 266, note) has several official creeds, of which Heidelberg Catechism takes precedence to the Belgic Confession, though without prejudice to the latter. A little strong to say that Fox divorced Christian truth from Scripture and laid all emphasis on the Inner Light (p. 310): discrimination is necessary. William Law "utterly denied all power to the human reason" (p. 322, note). Law's doctrine of reason was substantially Luther's, namely, that reason is the faculty of comparison, judgment, etc., which man has as such, just as he has other mental and physical powers, and that reason has no function whatever in revealing religious truth. This last came from two sources, Scripture and the "Light that lighteth every man that

cometh into the world." Reason has no right to take the place of those two sources, but should keep strictly to its own work. P. 333, line 3 from bottom: for General read Annual. The excommunication of von Döllinger was only one cause among several of the formation of the Old Catholic Church, and when the author calls that church a "mere sect" (p. 347), to Lutherans that is almost a word of oburgation and damns the Old Catholics immediately. But the situation is not quite so bad. Here is a church which has its regular organization, ministry, creeds, seminaries, periodicals, scholars, and a thorough historical justification (if ever a church had), and though the tribe is small in Israel and not of quick growth, does worldly prosperity make a church and modest dimensions a "sect"? (How would it do to banish that contemptuous word "sect" from the use of Christian men in speaking of each other?) I omitted to say that the author in speaking of Wesley, Whitefield and their work puts the word conversion in quotation marks (pp. 330, 331), as though intending to imply perhaps the spuriousness of this feature in the Methodist movement. (As to Wesley's conversion the author is right that it was prepared for in fact by years of experience, and was not a conversion from sin to holiness, but from the faith of a servant to that of a child; it was, however, really sudden and made an epoch in the history of Wesley and in the history of the world. Read the notable article by Bashford in the *METHODIST REVIEW*, September, 1903.) Thanks for the frank characterization of godless science in the service of war on p. 389. Science of that kind anywhere may be the same.

Drew Theological Seminary.

J. A. FAULKNER

Divine Vocation In Human Life. By JAMES ALEX. ROBERTSON, M.A., D.D. Pp. 256. New York: George H. Doran Company. Price, \$2, net.

If one were to raise the question concerning the difference between a "review" and a "criticism" he would say that this book is for the critic—and not negative criticism alone. This book is the product of a scholarly mind and no hasty review will suffice. We might well remember Lord Balfour's word in approaching this volume: A book read for an examination is a book so far wrongly read.

The author of this volume seeks to answer the question: How shall we interpret vocation in life? The book is divided into three sections: Section one deals with "Preliminary Studies," section two, the main theme, "Vocation in Life," and section three is entitled, "The Consciousness of Vocation." Each of these sections is divided into chapters. Sections one and two contain three chapters each, while in the third section there are four chapters.

It will be seen that the first section leads up to the discussion of the main theme. God's call to men is evident in the supreme need of the hour and in the response of man's inner consciousness. The author says: The distinctive feature of the Divine Being is to seek. "I have found Thee, who hast ever been seeking me," is man's reply.

The author does well to extend the common thought concerning the

"Divine Calling." Here also it is a mistake to think that the Divine voice has been entirely ruled out in the determination of one's calling. It is along the natural channels of life that the Divine summons usually comes. One is reminded of those lines:

"Every mason in the quarry—every builder on the shore,
Every woodsman in the forest—every boatman at the oar,
Hewing wood and drawing water—splitting stones and cleaving sod,
All the dusty ranks of labor in the regiment of God,
March together towards His triumph, do the task His hands prepare,
Honest toil is holy service—faithful work is praise and prayer."

To read this book is to come into a new meaning of what it is to be called of God, and one's life cannot help but be more efficient.

Ishpeming, Mich.

LEWIS KEAST.

The Religion of the People of Israel. By Dr. R. KITTEL (Leipzig). Authorized Translation by R. CARYL MICKLEM. New York: The Macmillan Company. Price, \$1.75.

This book grew out of a series of lectures given at the University of Upsala in Sweden at the invitation of the Olaus-Petri Foundation. Its supreme purpose is to awaken a new sense of the religious significance of history. When we think of the barrenness of the Christian mind in this regard we would say the book is most opportune.

Doctor Kittel knows better than most of us do that famous German phrase, "Aller Anfang sind schwer." All beginnings are hard. Getting back into the dawn of Israelitish history is not an easy matter, it is shrouded with mystery. Many questions with regard to their origin must remain unanswered. It is known, however, that they belong to the group of ancient peoples who are designated under the general term Semites. The Pre-Semitic religion introduces us into the oldest forms of sacrifice in Palestine.

This book is no barren rock, for it carries a vein of gold from beginning to end. One would say that Doctor Kittel is a good miner, for out of the dark recesses of history he reveals the things of greatest worth. As the miner would say, he is never far from the lode.

The early religious history of the Israelites was centered in the family-sacrifice, in which the head of the house played the part of the priest of the house. Soon the priesthood of the head of the house, or the tribe, began to dissolve and fixed local sanctuaries were set up in Shiloh, Dan and Jerusalem.

After describing the general development of religious history in Israel the author portrays the great prophets of the Assyrian and Babylonian periods. The closing chapters—chapters seven and eight—are devoted to the Persian and the Greek periods, showing the translation from the old order to the new.

Doctor Kittel has a fine insight to the character of the prophets. He says: "If Amos was the prophet of Righteousness, Hosea of Love,

and Isaiah of Faith, then Jeremiah was the prophet of religious Personality, of Individuality."

Coming back to the "vein of gold," the author says, finely, "The Old Testament is therefore summed up in Him. There is nothing truly great which He did not adopt and represent in His own person. Jesus going back behind Judaism took over the prophetic conception of God. He knew himself to be the One in whom the age was fulfilled."

Ishpeming, Mich.

LEWIS KEAST.

Make Your Church Attractive. By CHARLES HERBERT RICHARDS. Pp. 124. Boston and Chicago: Pilgrim Press, 1925. Price, \$1.

THE most casual review of this little book would lead one to say immediately that it is the product of a very rich and ripe experience. Doctor Richards passed away last spring, just as the manuscript of this book was turned over to the publishers for publication, in his eighty-fifth year. This book will be of special interest to all those who seek a more refined and better order of worship.

Here is a book which abounds in helpful suggestions for the pastor and musical director of every church. It contains ten chapters, each of which deals with some special feature of divine worship. The importance of the place of beauty in the church—in its buildings, in its ritual, and in the conduct of the service—is constantly kept before the reader's mind.

Sound and sagacious words of counsel are given in the choice of hymns and in the reading of the Scripture. Many ministers and choristers will welcome this little handbook of useful information. A list of great hymns is given which should be used more frequently in connection with religious worship. Another special feature of this book is the "Lectionary," which furnishes readings which give a general survey of the whole Bible in the course of a year. Both for its general value and for its specific helpfulness the volume should find a hearty welcome among ministers and musical directors everywhere.

Ishpeming, Mich.

LEWIS KEAST.

Das Wollen Gottes in deutschen Methodismus. von Dr. F. H. OTTO MELLE. Bremen: Kommissionsverlag: Verlag des Traktathauses, G. m. b. H [Limited], 1925.

It has been a pleasure to read from beginning to end this enlightening, enheartening and soul-stirring book. It is most fittingly dedicated in Thankful Love to the German-speaking Methodists in the United States of America whose Deeds of Love in the Difficult Post-War Years for their Suffering Brothers and Sisters in Europe will never be Forgotten. After a few lines of introduction by Bishop Nuelsen it contains the following essays: German Influences on the Life of Wesleys, by Melle; the Significance of the Methodist Revival Movement for the Protestant Churches, by Sommer; (History of German Methodism in Amer-

ica:) Of the Beginnings of German Methodism in America, by Bucher; Continuance and Organization, by Kriege; Instruction-work and Literature of German Methodism in America (including periodicals, colleges, etc.), by Kramer; the Work of Active Love (Benevolent Institutions) of German Methodism in America, by Diekmann; Present Position of German Methodism in America and Its Future, by F. W. Müller; (History of German Methodism in Europe:) How the Methodist Episcopal Church Came to Germany, by Holzschuher; Methodism in Germany, by Bexroth; Methodism in Switzerland, by Sporri; the Predigerseminar in Frankfurt a. M., by Melle (who is now the Director of this famous school of the prophets); Active Love (Benevolent Institutions, etc.), by Mann; Sunday School and Young People's Society, by Scharpff; German Methodism and Foreign Missions, by Lüring (well known for his knowledge of languages and his splendid self-sacrificing missionary work); Methodism in South East and East Europe, by Melle; the Task of German Methodism, by Melle.

Perhaps the two heroes of this duodecimo of 359 pages are Nast and Jacoby, and seldom have two men been more worthy of celebration. Their lives were a romance, especially Nast's, and as Wesley's so their work remains and will endure, we trust, till the archangel's trump. The planting of Methodism in Germany is one of the most instructive (in some respects surprising) chapters in church history. There was none too hearty welcome. "Intruders," "foreign growth," were heard. In a wild tumult the Brunswickers tore the coat off the back of Nippert, and Nahrman, who would protect him, was choked and thrown into a grave, though not to his permanent injury. Riemenschneider spent several days and nights in prison in Gadebach. The stirring stories in Acts must have comforted him. Even in the liberal city of Frankfurt the clergy—all Protestants—exercised such a strong influence against the Methodists that for two months they prevented Riemenschneider, after he had been banished from Hesse, from getting permission to hold a service. Sixty pastors on the Palatinate had a convention in 1874 in which they demanded the state to proceed against Methodism, which it did to the extent of forbidding singing and prayer!

Golden words are spoken (pp. 222-3) of the character and work of Dr. W. F. Warren, who was professor in the preacher's seminary then in Bremen, 1861-66, and published while there *Einleitung in die Systematische Theologie* and his smaller work, *Der Methodismus, Kein Rat oder Werk aus den Menschen*. It is interesting that two of our own seminaries are connected with that noble school in the land of Luther in the sense that two able teachers (Warren and Hurst) were transferred from there to Boston and Drew respectively.

When we so often heard in Germany the word "sect" applied to Methodists, Baptists and others, it is pleasant to read in this book: "How those who think fairly value Methodism and occasionally speak it out is shown by the example of the deceased Professor of Theology Dr. Würster in Tübingen, who said to his students, 'Never speak of the Methodists as a sect. They are not that; on the contrary you will see that they

will soon become amongst us a people's church' (*Volkskirche*, a popular or national church). We do not venture to say that Methodism in Germany will soon be a popular (or national) church, but in the seventy-five years of its existence it has come on a good way and has reached a position which—to speak in the words of § 137 of the new Constitution—offers as a religious society 'by its organization and the number of its members the guarantee of its continuance.'

"With the help of God Methodism has developed to a Free Church in Germany worthy of note, which has often offered to other churches wholesome impulse and example, and pointed them the way to new paths. Two things appear to us to be specially worthy of attention in Methodism in Germany in distinction from several other churches: *its unshakable holding fast on the old biblical foundations and truths of salvation and its adaptation to the needs of the new time* (italics author's, Rexroth's). So long as no candidate can attain the preacher's office in the Methodist Church without a personal experience of salvation there will remain for him the deep religious power [of Methodism as a] revival and holiness movement. He will not become salt that has lost its savor, and as long as the Methodist Church is flexible enough to fit the truth to the present time she is kept from becoming stiff and torpid, and has the task to accomplish valuable and indispensable service to our generation. The most recent history of the Methodist Church in Germany with its institutions for our day points this out distinctly" (pp. 189-90).

We cannot thank Doctor Melle sufficiently for this book, not only for his own valuable contributions but for the able assistants he gathered around him to set forth the aims, spirit, history, witness and achievements of one of the most Christian and promising of all the branches of the Church of Christ, the German Methodist. Pp. 224-6, for C. F. Hurst read J. F. Hurst; p. 312, for N. J. read N. Y.

Drew Theological Seminary.

J. A. FAULKNER

A New Standard Bible Dictionary. Designed as a comprehensive help to the study of the Scriptures, their languages, literary problems, history, biography, manners and customs and their religious teachings. Edited by MELANCTHON W. JACOBUS, D.D., Dean and Hosmer Professor of the New Testament Exegesis and Criticism in Hartford Theological Seminary, EDWARD E. NOURSE, D.D., Professor of Biblical Theology and Instructor in the New Testament Canonicity and Textual Criticism in Hartford Theological Seminary, and ANDREW C. ZENOS, D.D., Dean and Professor of Biblical Theology in McCormick Theological Seminary, Chicago, in association with American, British and German scholars. Completely revised and enlarged. Embellished with many illustrations, plans and maps. Pp. 989. New York: Funk & Wagnalls Company. \$7.50 net, cloth, and upwards.

The above title is by no means an extravagant description of this superior one-volume dictionary of the Bible. First published in 1909, this second edition is a large increase and improvement of the original.

More than one hundred new articles are added, some of which are very important, such as The History and Religion of Israel, Exploration and Excavation, Palestine, Jerusalem, Greek Religion, Roman Religion, The Synoptic Problem, The Approach to the Bible, The Social Development of Israel, etc. The revision of previous material is most thorough, extending to almost every title. It is practically a new book. It covers the fields of biblical geography, personalities, history and archaeology, literature, biblical theology, languages, and, above all, of that Person who is himself the Word of God.

The treatment is reverent and scholarly, yet open minded and free from all bias. Its learned contributors come from all branches of Evangelical Christianity and its presentations are utterly uncontroversial. Indeed, it is a noble demonstration of the fact that modern scholarship at its best is creating religious unity and canceling the differences of the past caused by ignorance and prejudice. Certainly this purely scientific, historical and literary criticism, entirely free from *a priori* rationalistic theories, is giving us more than a better understanding of the Holy Book; it is deepening its spiritual value.

This does not mean that all of us will wholly agree with every detail of statements in every article. Probably that will never be possible. But it does help to make the Holy Scriptures something far higher than a medley of material to support varied opinions. To know the human element in the Bible more fully really enlarges its divinity.

Certainly we need those larger biblical encyclopedias such as *Hastings* in its four original and supplemental volumes. But for a one-volume dictionary the *Standard* must be given an unequalled rank. It cannot be adequately reviewed on Our Bookshelf, but the METHODIST REVIEW and all other religious journals will surely be using it freely for many years to come.

Tragedy and Triumph, or Tares and the Kingdom. By TIMOTHY PRESCOTT FROST. New York and Cincinnati: The Abingdon Press. \$1.75.

Steeple Among the Hills. By ARTHUR WENTWORTH HEWITT. New York and Cincinnati: The Abingdon Press. \$1.75.

THESE two books are both written by residents of the State of Vermont. The former is an excellent exposition of the parabolic teachings of Jesus; the latter is a message to rural pastors nobly glorifying their important task.

Doctor Frost rightfully sees a supreme tragedy in those tares of human sin that mar God's farm and a glorious triumph in that holy harvest which the mission of our Lord will realize. And so he pictures the seed-time, the Divine Sower and the Enemy who fills his field with weeds. That Lord of the field is described as Son, King, Shepherd and Sacrifice. He is not always a Sower but his is a perpetual Presence, "a vivid, pervasive, hallowing, dominating, victorious Presence," a Presence whose consummation is that final harvest, catastrophe to the evil tares and triumph to the golden grain. And, "the reapers are Angels." What

a "diverse destiny" there is to those aliens in the Kingdom, the good and the evil! The last chapter glowingly portrays the eternal comradeship in the Harvest Home. Doctor Frost, now retired from a most fruitful ministry, was frequently listened to in his preaching by this writer; in this book he can hear again that brilliant interpreter of the teachings of Jesus, and he almost dares to affirm that the Parable of Wheat and Tares has never been more perfectly expounded.

Arthur Hewitt, whose versatile gifts could have given him those rich pastorates which too many preachers seek, has devoted his ministerial life to the small town with rich results to the community, great joy to himself and the gift of helpful instruction and inspiration to his comrades in the same rural duty. There are beauties and privileges in the village and the country and possibilities of a social, intellectual, and spiritual life to which the city cannot be a rival. So he tells us most happily why he stays in Plainfield, Vt. It is not an easy job. Rural sections have their tragedies of sin and sorrow which make such ministry the "Thirteenth Labor of Hercules." It involves an actual sharing of the suffering of Him who was "Despised and Rejected of Men." Yet such laborers are "Knights of the Far Country" and their "Pastoral Trails" lead them to a joy that is "Bubbling Over." Those are some of the titles of these chapters. Six of them appeared in the *METHODIST REVIEW* during 1924. It is regretful that this credit has not been given in this printed volume, but the Editor pardons that oversight, for he never will forget the high value of those articles.

The Origin of the New Testament and the Most Important Consequences of The New Creation. By ADOLPH HARNACK, translated by the Rev. J. R. WILKINSON. The Macmillan Company. 1925.

THE cleft driven into the scholarly world by the World War is emphasized by the appearance of this important work by the outstanding German theologian eleven years after its original publication. Harnack brought to his task the vast erudition of his lifelong study of the early Christian literature. Despite the scholarly nature of the treatment, much of the author's personal charm is reflected in his writing. One is transported back into the cross-currents of the second century and led to realize just what forces contributed to the formation of the New Testament in the period when other possibilities were still open.

The problem to which Harnack addresses himself does not concern how the books arose, or when they first began to be read in public worship. He believes that we can trace the conscious selection of the writings of the New Covenant, analogous to the writings of the Old Covenant. This took place in all likelihood in Rome, though the selection of the four-fold gospel was the work of Asia Minor churches, and the first collection of the Pauline corpus is of uncertain origin. It was the Alexandrian Church, however, which gave final determination of the exact extent of the New Testament.

The crucial factor was not the individual books but the principle of

selection. This was apostolicity. As opposed to Marcionite, Valentinian, and Montanist literature, the catholic church was to be based upon the teaching of the apostles. The fourfold Gospel was the content; the attestation came from the apostles. As a matter of fact, the Pauline corpus was the chief of the latter; the practical need for more explains the inclusion of such a book as Jude. The Acts of the Apostles was given its important place, and rescued from almost total oblivion and probable loss, because of the need for a book which could give the teaching of all of the apostles and vindicate the apostleship of Paul. Hence arose the title, the only one in the New Testament not containing the name of the author.

The development of this principle in the creation of the New Testament is told clearly and simply. The non-technical reader may omit the footnotes and appendices, which will interest the scholar, and travel with unimpeded pleasure among the second century churches with the most experienced guide of our time. Hence, why should the preacher content himself with the summary which a "popularizer" gives of the expert?

The section on the consequences of the creation of the New Testament, "driving the spirit into a book," has timeliness as well as historical value. The ledger has entries on both sides to-day likewise. The modern church, which must depend for so much of its spiritual sustenance upon the New Testament, often forgets that the New Testament is the product of the church, not vice versa. Even if we do not expect to write any more pamphlets like Romans, the Holy Spirit is not yet dead.

CLARENCE T. CRAIG.

Cincinnati, Ohio.

BIOGRAPHY AND AUTOBIOGRAPHY

William Robertson Nicoll. Life and Letters. By T. H. DARLOW. New York: George H. Doran Company. \$3.50.

My Education and Religion. An Autobiography. By GEORGE A. GORDON, D.D. Boston: Houghton Mifflin Company. \$4.

From Immigrant to Inventor. By MICHAEL PUPIN. New York: Charles Scribner's Sons. \$2.

Charles M. Sheldon. His Life Story. New York: George H. Doran Company. \$2.50.

The Autobiography of a Mind. By W. J. DAWSON. New York: The Century Company. \$2.

Recollections of a Happy Life. By MAURICE FRANCIS EGAN. New York: George H. Doran Company. \$4.

THE successful attempt in recalling the past helps to register the course of events and to note the influences of progressive and reactionary movements. The historian does this on a spacious scale. The biographer confines himself to what bears more directly on the life of his subject. The autobiographer is more circumscribed and views things from a per-

sonal standpoint. History tends to be one-sided, biography yields to hero-worship, and autobiography suffers from conceit. These weaknesses have been overcome by the spirit of veracity and impartiality. In any case the discerning reader who knows how to separate the chaff from the wheat will find in these types of literature much to reassure his confidence in the possibilities of mankind and to give him encouragement to carry on, inspired by the purest motives. These six volumes illustrate the many-sided influences of Christianity and suggest how everything touches the work of the preacher.

William Robertson Nicoll is worthily honored in this discreet and impartial biography. He was a humanist and a mystic, a politician and a theologian, an editor and author, who combined sagacity with spirituality and worldliness with other-worldliness. There was nothing paradoxical in this union of apparent opposites. He had the core of reality and even though his personality had elusive qualities there was nothing illusive in him. It was inevitable that a man of such rare talents should exercise a deep influence in many quarters and that he was often the storm center in frequent controversies. His limitations were the defects of his virtues, but these might well be overlooked in thinking of the admirable features of his character, his prodigious output, his unrivaled knowledge of literature, his exceptional ability as editor, his discerning skill in enlisting the services of prominent and obscure writers, his superb art of encouragement, and his fearless defense of righteous causes. In spite of the handicap of chronic sickness his indomitable energy found him in abundant labors to the end. He wrote several biographies, over twenty volumes on theological, devotional and literary subjects, and also edited the British Weekly, the Expositor, the Bookman, and such well known series of volumes as *The Expositor's Bible*, *The Expositor's Greek Testament*, *The Theological Educator*, and *Literary Lives*. Such was the fertility of his resourcefulness that he kept collecting material for new books which would have appeared in due course. He used to say of himself with characteristic modesty: "I can only claim that I am one of the most industrious creatures God ever made." It explains the secret of his fecund productivity. This biography is a balanced appraisal and not a shallow eulogy of Doctor Nicoll's complex character and diversified achievements.

My Education and Religion illustrates the influence of philosophy on theology and of both on preaching. It means much in these days of change for one man to occupy so important a pulpit as that of the Old South Church, Boston, for over forty years, and to wield a growing influence in his own church, in the community and in the country at large. This is the story of how a Scotch lad eighteen years of age started at the bottom of the ladder in this land of opportunity, steadily climbed up in the face of adversities and disappointments and succeeded by force of character and of a well-equipped mind. Doctor Gordon's observations on the qualities of preaching, his convictions of ministerial leadership, his discussions of the trends of theological thought, his characterizations of Phillips Brooks, President Eliot, William James, Theodore Munger and

others he knew intimately, the abundance of good stories, and above all the revelation of his personality, give to this record a value of the first importance. His desire to write a book on the subject "From Authority Through Anarchy to Insight" may yet be fulfilled, but the material for it is in these pages. Every preacher will be helped by the heartening spirit of idealism, courage and devotion here found.

From Immigrant to Inventor illustrates the services of science to religion. The chapter on "The Rise of Idealism in American Science" is a conclusive answer to many ill-informed criticisms. "The saints of science," to quote the words of Pupin's mother, appear and reappear in this volume. The chapter "From Greenhorn to Citizenship and a College Degree" should be read by all advocates of Americanization. This volume won the Pulitzer prize for 1923, and on its first appearance it was justly regarded as one of the greatest autobiographies reflecting the genius of America to open her doors to merit wherever found. Everyone will indorse the words of this Serbian immigrant, now professor of electro mechanics at Columbia University: "Ideal democracy, if attainable at all, will certainly be attainable in our country, whose traditions are gradually eliminating racial hatreds and suspicions and making them unknown human passions on this blessed continent."

Charles M. Sheldon has been an effective reformer distinguished by sanity and sympathy. It is amazing to read that his book, *In His Steps*, which was published in 1897 and appeared in numerous editions amounting to twenty-two millions of copies and in twenty translations, brought him hardly any profits. The reason was a defective copyright of which advantage was taken by publishers to the disadvantage of the author. The life of this evangelist, reformer, pastor and journalist has many lessons of value for the preacher.

The Autobiography of a Mind illustrates the influence of literature on the pulpit. It is a fine presentation of the artistic temper struggling for expression. Doctor Dawson did succeed, for he has written forty volumes and recently retired from the pastorate of the First Presbyterian Church, Newark, New Jersey. There is a strain of mellow melancholy which might militate against the popularity of this book among those who are suspicious of self-analytical confessions and who prefer to follow a routine of incessant activities with little demand for quiet thought. And yet this portraiture of narrative interpretation has a decided message. The meditative mood, the searching criticisms of literature, the compassionate temper, the charming style will, however, induce many to read and re-read it and to place it among those select treasures which include that classic, *The Autobiography of Mark Rutherford*.

Recollections of a Happy Life introduces us to a cheerful and courteous soul whose buoyancy and ability brought him into congenial associations with many literary celebrities. A poet, critic, editor, professor, diplomat, Mr. Egan served his country with distinction in the last capacity as minister to Denmark at a critical period in world affairs. We cannot agree with his defense of the parochial school, which was no doubt consistent with his faith, nor with his ideas of Protestant hymnology. But

aside from sectarian limitations seen wherever religion is mentioned, the book is a readable memoir throwing light on some unfamiliar phases of American life and giving proof that there are gifted and gracious people in every communion whose deeds are often better than their creeds.

OSCAR L. JOSEPH.

The Christian's Personal Religion. By CLARENCE TUCKER CRAIG. New York and Cincinnati: Abingdon Press (75 cents; by mail, 82 cents).

"CAN you emit sparks?" the cat asked of the ugly duckling in Andersen's fairy tale of that name.

The poor, embarrassed creature had to admit that he could not. It is a red letter day of discovery when one finds an author who can emit sparks. It is particularly notable when the book which throws out the sparks is a book primarily designed as a textbook. One of the first things that any reader will desire to report concerning Mr. Craig's book is that it can and does emit sparks—not grudgingly but generously, and the sparks really illuminate the scene.

A great many textbooks would seem to come under the section of the Constitution of the United States which forbids cruel and unusual punishment. They are valuable and useful but one must summon considerable Christian fortitude and endurance actually to read them through. They are useful just as a coal shovel is useful but they do not stir the emotional or the aesthetic sense.

Mr. Craig has done an unusual piece of work in bringing into the writing of a textbook which covers in rather detailed manner the whole range of individual Christian experience a stimulating originality and a fascinating style. This is exceedingly fortunate, for the subject of the book is one for which it is rather difficult to find freshness and picturesque treatment. It is undoubtedly true that for one good textbook on personal religion it would be easy to find half a dozen on such social questions as "The Church in Industry," "The Christian View of International Relations," and "Christianity and War." Mr. Craig's book deals with all these books. It deals with the creation of Christian character and the development of Christian attitudes out of which all progress toward the goal of the kingdom of God must come. One of the most valuable features of the book is the concreteness with which subjects are dealt with. The different chapters deal with such matters of the inner life as Communion with God, Conscience, Confession and Forgiveness, Doubt and Disbelief, Finding Oneself, etc. The discussions as well as the questions deal with concrete live issues. The second valuable feature is the understanding of the spirit and temper of the mind of large numbers of people in the present day. The best in modern literature is laid under tribute to illustrate the discussion. Modern writers of to-day—May Sinclair, Boyer, Tagore—are found on the same page with Bunyan, Wesley and Saint Francis. The book will be of enormous value as well as a means of delight to every Sunday-school class which elects to use it and to all its readers.

HALFORD E. LUCOCK.

New York City.

The Mystics of the Church. By EVELYN UNDERHILL. New York: George H. Doran Company. \$2.

AN English woman of fifty summers who confesses in *Who's Who* to a propensity for "talking to cats" as a favorite recreation has added much to recent literature on Mysticism. Evelyn Underhill, the maiden name under which she writes, represents a type of feminine scholarship in religious lines not found on this side of the water. She is thoroughly versed in the attitudes and findings of modern biblical scholarship, adopts the attitude as her own, accepts the findings as they prove themselves, and is manifestly thoroughly at home in dealing with Christian thought, both historical and of the present day.

Her recent book, *The Mystics of the Church*, is a sane evaluation of the mystics of the Christian centuries, with special emphasis upon their relationship to the corporate life of the church.

Beginning with Saint Paul, the book carries us into the religious experiences of Augustine, of Francis and his followers, of the little known English mystics of the fourteenth century. Tauler in Germany, Ruysbroeck in the Netherlands, the two Catherines in Italy, Ignatius Loyola and Theresa in Spain, the French group, including Brother Lawrence and Fenelon, are analyzed. We then turn to more recent figures like Boehme, Law, and Fox, and are brought down to the present day in Sadhu Sundar Singh.

In setting forth these, and many other chosen seers, the author stresses not the individuality of each religious experience, but rather its relationship to the corporate church life of its day. "The mind which the mystic brings to his encounter with God is not a blank sheet." It is full of a "mixture of perception and memories" which is present in all mystical experience. While making this common-sense admission, the author also holds to the creative function of the mystic, who is not only a child of his age, but whose "direct intuition or experience of God" gives him something to contribute to it. She recognizes the validity of the ecstatic, but would have all mysticism "tested and corrected by the general good sense of the church," and is ready, with Paul, to discount any 'gifts' and experiences which do not help other souls.

Nevertheless, the type of religious experience here described as the possession of the saints not only the average layman but the exceptionally devout minister would feel to be beyond his reach. The achievement of the mystic is "union" with God, preceded by the two steps, purgation and illumination. This "union" is "that perfect and self-forgetting harmony of the regenerate will with God which makes the full-grown mystic 'to the Eternal Goodness what his own hand is to a man.'" Poverty and the celibate life are implied as prerequisites, for the reason that they allow the complete devotion of the life to one single purpose.

The book thus deals with a (to most people) unattainable experience. That, however, makes it no less valuable a treatise. When one goes out on a clear night, he can profitably admire the stars without despairingly yearning to be one. He can do more! He can take new inspiration from them to let his small light shine before men. So with the mystics!

Perhaps there are degrees of mystical attainment open to more humble servants of God, and the thoughtful perusal of the great companions of God stimulates the common clay of a modern generation to deeper devotion. The book is also valuable for the bibliography at the close of each chapter.

WILLIAM K. ANDERSON.

Pittsburgh, Pa.

The First Age of Christianity. By ERNEST F. SCOTT. Pp. 238. New York: The Macmillan Company.

THIS book, written by one of the best authorities in the field, is a very fine summary of the first century and a half of Christian history. It is scholarly but not pedantic, critical but sane and sympathetic, and written in a most charming, simple, and flowing style. The picture of the world into which Christianity came is first presented, a world that was seething with conflicting desires and religious emotions. The contributions of Palestine, Greece, Rome and the Orient are listed and carefully weighed.

The historicity of Jesus, despite the silence of ancient classical writers, is conclusively proven. Apropos of this the author cites the comparative neglect of Wesley by the older historians. The synoptic problem is squarely faced and the more moderate conclusions of criticism accepted. How assuring from a critical, progressive thinker: "We can now accept, not merely by an act of faith but on the ground of strict historical evidence, the essential facts concerning the life of Christ" (p. 57). The innermost life of Jesus is sympathetically revealed; we do not lose the real, human Jesus in an over-emphasis upon the Messianic, which may lead to docketism. The explanation of the Resurrection may not be wholly acceptable, but note the line: "Its whole significance lies in the divine life which led up to it and from which it cannot be separated" (p. 88). The unique, original, divine Jesus, who claimed to be the Messiah, shines with luminous splendor under the artistic touch and poetic appreciation of a scientific scholar.

How the church came to be is still a matter of conjecture. Out of the vague and conflicting evidence the author weaves a story which sounds plausible. The various strands and movements are critically examined and each given its proportionate place. The tragic eclipse of Peter, whose importance to the beginning of the movement is not discounted, deserves a quotation: "He met with the fate which overtakes all leaders who take a step backward when the movement has come to advance" (p. 132).

The sections dealing with the life and the teaching of Paul are worth the price of the book. The great apostle is presented in neither an extravagant way as the founder of organized Christianity nor in a spirit of detraction as the subverter of the religion of Jesus, but set forth as the outstanding leader, organizer, and conserving force in the new faith. Although the period of fifty years after Paul's death is almost a blank it is one of the most vital importance. The author graphically portrays the

Hellenization of the movement, which he regards as inevitable and of certain value; the rise of the bishops to power; the extension of Christian service leading to the establishment of an institutional church; the conflicts with heresy and the consequent development of "the rule of faith"; and the formation of the New Testament canon.

Among the many noteworthy contributions of this fascinating book may be cited the distinction between the Jews and the Christians; the magnificent tribute to Paul; the comparison between Jesus and Paul; the whole chapter on the development of thinking in "the great creative period in Christian thought"; and the difference between the essence of our faith and the temporal garb in which it may be clothed. One lays the book down not only enlightened but inwardly refreshed.

Garrett Biblical Institute.

A. W. NAGLER.

The Way and the Witness. By ALFRED E. GARVIE. Pp. 202. New York: Fleming H. Revell Company. Price, \$1.25.

MANY of us, with or without military training, have learned to "come to attention" whenever the name of Alfred E. Garvie is noised about. We know from experience what a great scholar he is. His deep and lucid apologetics for the Christian faith have brought him to first place among our evangelical thinkers.

But this, his latest volume, is a departure from that which we would customarily expect of him. Not that this book is the less worthy on that account! For, if his other writings showed what a great scholar he is, this book goes to show what a great preacher he is. In England, a combination like that does not seem to interfere with "appointments," for the principal of Hackney and New College, London, served as president of the National Council of Free Churches, and these are some of the speeches he made during his incumbency.

Just because this is so, occasional sections of the book have to do with the particular interests which he represented at the time, and therefore have little or no interest for the American reader. These aside, you have here as choice and thoughtful a volume of devotional and inspirational addresses as heart or head could wish. Any preacher who supposes that, since these addresses were prepared for and delivered to laymen, they hold no interest for him, will be grossly in error.

In fact, this volume has several things to its credit. It might well be held up as an outstanding illustration of how to combine fearless scholarship with true evangelical passion. You find in these pages deep insight into the ways of men and a profound grasp on the eternal verities. All of which is put into such simple and choice and effective language that one fancies Doctor Garvie must have fashioned his style deliberately after the King James Version!

Furthermore, here you have a brilliant example of how the individualistic and social gospel may be proclaimed at one and the same time without doing injury to either. He has an uncanny, startling way of following up the clues of Christ. First, he discusses "The Way." Here

there are sermons on these subjects: "Called as Sinners," "Chosen as Disciples," "Added as Believers," "Called to Be Saints," "Beloved as Children," "Loving as Brethren," "Waiting as Heirs," "Called Christians." Then he discusses "The Witness" and he gives these addresses: "The Study of the Bible," "The Preaching of the Gospel," "The Church, the Ministry, and the Sacraments," "Personal Evangelism," "Religious Education," "Christ's Judgment," "Christ's Rule," "Christ's Claim," "Christ's Peace," and "Christ's Realm."

Now, I submit that titles such as these, linked with Garvie's name, ought to develop in any Methodist preacher an immediate appetite for these chapters. And I can assure him that, if he gets this book to appease that appetite, he will sit him down to as goodly a feast as has been his in many a moon!

JOHN M. VERSTEEG.

Port Jervis, N. Y.

A Gospel for the New Age. By C. H. BUCHANAN. Pp. 400. Nashville, Tenn.: The Cokesbury Press. \$1.50.

It should be a real joy to Northern Methodists that the Southern publishing house is putting out such a fine galaxy of books. Probably the best of this season's yield is Rall's *Meaning of God*. Other worth-while books, containing unusual messages, bear the Cokesbury imprint. Many of these are superior to Doctor Buchanan's, but none will excel it in spiritual earnestness. Despite the fact that this brother is incurably dogmatic and given to appalling generalizations, his four hundred pages reveal soul. One thing is clear about this brother. He is a good man; a man whose character saturates his pages, and one never goes wrong to read what a brother like that has to say.

Yet one feels sympathy for him. If only this brother were less worried! If only he did not feel that the foundations were crumbling beneath him! What a book he might have written then! He really means to be courageous. "The issues of our own times must be met with courage and wisdom; and this volume is designed to answer just that purpose. . . . The one ambition has been to present vital truths so that their light may shine out over the troubled waters and men may see above the fog a sparkle to warrant a fair haven." Yet, noble as is his intention, he shies at this age; seems almost afraid of it. This is why his book cannot make much of a contribution to our times. But when you see what spiritual passion is expressed in it, and how magnificently he honors Christ and Christ's cause—for this brother knows how to write!—you can forgive him both for his consternation and his conservatism; and you will surely catch many a noble thought from his devout reflections.

JOHN M. VERSTEEG.

Port Jervis, N. Y.

My Religion. By EMIL G. HIRSCH. New York: The Macmillan Company.

THIS is a book of sermons, not of the ordinary, but unusual kind. They are the product of a trained and scholarly mind, of wide reading,

deep thinking, real devotion, moral purpose, and fine literary qualities. They read more like literary essays on religious, social, and patriotic subjects than sermons. One can feel a strong personality back of the utterance and the grip of strong convictions.

There is a controversial element in the discourses. But that is not objectionable; for a controversy carried on in a proper spirit is useful and interesting; and the trouble with too many sermons is that they are "dry," that is, they lack interest.

The author represents the liberal type of Judaism, and does not hesitate to measure swords with defenders of Christianity. He claims that Jesus' teaching of love to God and love to man is good Judaism; and that it scores a point against Christianity that Jesus did not marry and bring up a family. Of the two Jewish martyrs, both slain by the Romans for their faith, Rabbi Akiba, who prayed: "Hear, O Israel, the Eternal, our God, the Eternal is one;" and Jesus, who prayed: "My God, my God, why hast thou sacrificed me?" he prefers the former. But the world does not agree with him; for there are no Akibans, but a lot of Christians.

Isaiah's "Woe unto them that join house to house" furnishes the basis for the discussion of the New Social Adjustment. It is a sane discussion of the relation of capital and labor. It is a fine plea for the rights of the workingman to be considered more than a mere tool to produce profits. But communism is not the panacea to cure our economic ills.

If God made the world in six days, what has he been doing ever since? The Jewish rabbi replied: "He has been making marriages." Thus the author points out how it takes divine wisdom to arrange marriages, found homes, rear families, and make religion the basis of the family.

There is a splendid ring of true and discriminating Americanism in the patriotic speeches. "Birth should make the American, but it has not done so in every case. Adoption, however, has also the spell to build the true American. Many native to this shore scarce know what Old Glory signifies. While by the thousands are those counted who, born under other skies, have elected the Stars and Stripes to emblem their faith in freedom's unconquerable destiny. In their homes they have no emblem to which they ascribe more sacramental significance, the Flag of Freedom, copy of the sky, with the stars of the night, the bars of the light, and the white of God's innocence."

The volume is published posthumously and dedicated in loving memory to our teacher Dr. Emil G. Hirsch, Chicago Sinai Congregation. Gerson B. Levi is the editor and furnishes a full biographical introduction.

The book tells the Christian what the Jew thinks and the Jew the task which is his.

ISMAR J. PERITZ.

Syracuse, N. Y.

BOOKS IN BRIEF

Christ in Man Making. By HERMAN HARRELL HORNE (Abingdon, 50 cents). Now that we are suffering from much pseudo-science as to heredity and eugenics, it is worth while to have this fine little book in which a capable student both of science and religion shows that Christ both in heredity and environment is the real power that makes manhood. Biology, psychology, and sociology are valuable sciences as to man making, but Christ in the individual will is the top touch that forms both the individual and society.

Outlooks on God, or the House of Many Windows. By WILBERT C. BLAKEMAN (Abingdon, \$1). All the open windows of life are roads to the vision of God. Read this book, make it an instrument of understanding, and you will begin to see God everywhere. Practically every two pages of the book reveal a fresh pathway to God, for God lives for man as certainly as man should live for God.

The Psychology of Later Adolescence. By E. LEIGH MUDGE (Methodist Book Concern, 60 cents). *Organization and Administration of the Adult Department* (Methodist Book Concern, 70 cents). Two textbooks for the Specialization Series of Teacher Training in Religious Education, the first dealing with older youth and the second with adult classes. The former faces finely the problems of the romantic period of life, the latter shows how to organize maturity for better religious knowledge and life. Both are admirable.

Jesus of Nazareth, His Times, His Life and His Teaching. By JOSEPH KLAUSNER (Macmillans, \$4.50). This important work, written in Hebrew by a Jew in Jerusalem, has been translated into English by a Christian scholar. The growing tendency of progressive Jews of to-day toward a lofty attitude toward the leadership of Jesus, as revealed in this great volume, is discussed elsewhere in this issue of the METHODIST REVIEW by Professor Ismar J. Peritz, a learned Christian Jew. There is no bigger problem in the religious life of to-day. All of us should master the facts of the present situation.

Lincoln and Liquor. By DUNCAN C. MILLER (Chicago: W. P. Blessing Company, \$1). This book proves by an overwhelming amount of well established facts how utterly false are the statements of those liars who are using the name of Lincoln to oppose prohibition. No one who knows the life of the Martyred President can doubt that if he were living he would be the supreme leader for the enforcement of the Eighteenth Amendment.

The One Body and the One Spirit. A Study in the Unity of the Church. By T. A. LACEY (Doran, \$2, net). The Canon of Worcester has a fine feeling of Christian fellowship, and believes in "One holy catholic and apostolic Church." As an Anglican he cannot give up the idea that the Bishop is a sort of center of the organized unit. But he generously admits twenty-five pages by Vernon Bartlet, who wipes out that condition of intercommunion. This is a valuable treatise on Christian unity.

Final Union will come by Reunion. Such writers as these are clearing the road.

The Self-Interpretation of Jesus. By WILLIAM OWEN CARVER (Doran, \$1.50, net). This is a somewhat new method for explaining the personality of Christ. It finds it revealed in his recorded words which express the "Word." We can find there Jesus' conception of himself, his life purpose, his principles of conduct, his world movement and many other pictures of his inner self. All culminates in his sacrifice. "What manner of Man is He?" Read his words as recorded in the Gospels and find fellowship with the Living Lord by faith.

The Singers of Judea's Hills. By CHARLES ARTHUR BOYD (Revell, \$1.25). These are story settings of eighteen psalms. Songs of the Planted Tree, Midnight Beauty, Sunrise Glory, Shepherd's Day, etc., are songs of God's out-of-doors. Then there are songs of worship and also songs of trust, such as the song of Sunset Peace, Secret Place, the Ever-present God, etc. While placed in story form these essays are expositions based upon quite accurate exegesis.

The Junior. By ERNEST J. CHAVE (University of Chicago Press, \$1.25). This is a study of the life situations of children from nine to eleven years of age. It deals not only with religious and moral culture, but with pretty nearly all the problems of life. Unquestionably those years just preceding adolescence are those which largely shape the approaching self-conscious personality. This book is an induction from a survey of six hundred and fifty children. It will certainly help parents and teachers to shape right living for the *Junior*.

Popular Amusements, Destructive and Constructive. By LEE R. PHIPPS, DEWITT M. PHIPPS and JOHN E. ROBERTS (Cokesbury Press, Nashville, Tenn., \$1.50). This book is instructive, especially in its drastic criticism of many vicious forms of amusement, especially the commercialized type. Those who wish to win pleasure or profit from recreation should secure strong aversion to all unclean sorts. Cards, races, theaters, dances, and movies certainly need cleaning up. The constructive side of this book is full of what William Watson calls in his poem "the Things that are more Excellent."

The Speaker's Bible. The Epistle to the Ephesians. Edited by JAMES HASTINGS (Chicago: W. P. Blessing Company, \$4). These opulent expositions are based on a wide study of all homiletic literature. Any preacher, who is not a plagiarist and will not use this gold until he has melted it in his heart and head so that it can be stamped with his own personality, will find in these volumes a wealth of both expository and illustrative material.

Daily Devotional Bible Readings from Genesis to Revelation, for Family and Other Worship. Selected and arranged by L. DUNCAN BULKLEY, M.D. (Revell, \$2). An excellent volume of Scripture selections graciously edited by a doctor of medicine. Dr. HENRY VAN DYKE writes the introduction.

Liberal Christianity. By WILLIAM PIERSON MERRILL (Macmillan, \$1.75). Convinced that liberal Christians have been poor apologists for

their cause and that their position has been negative and critical rather than positive and constructive, Dr. Merrill expounds their aims in this wholesome book. It should help to clarify the atmosphere and to heal the breaches in the fellowship of Christians. Why may it not be possible for those who agree that God has spoken his last word in Jesus Christ to make room for divergent interpretations of that word which do not necessarily modify or weaken it but enrich its wonderful message?

The Religion of Undergraduates. By CYRIL HARRIS (Scribners, \$1.25). The spirit of youth is critical, radical and dogmatic, but beneath it there is an eagerness to understand and to appreciate genuine religious values. Mr. Harris discusses the question without gloves. His searching diagnosis goes to the root of things, which considers causes as well as symptoms. Clear, coherent and convincing, his solution offers a legitimate way out. The book is an excellent sequel to Professor Coe's *What Ails Our Youth?*

What and Why Is Man? By RICHARD LA RUE SWAIN (Macmillan, \$1.75). Questions which are troubling people and which they are constantly asking are here answered with clearness and informality. Dr. Swain placed us in his debt with his previous volume, *What and Where Is God?* The present volume is equally rich in helpful counsel for inquiring folk. The absence of theological terms is the more welcome under these circumstances.

The Bible as Missionary Handbook. By HENRY A. LAPHAM (Heffer & Sons, 4s. 6d.). This posthumous volume by one of the most successful missionaries in Ceylon expounds the development of the missionary idea in the history of Israel. It also shows how the light of divine revelation shone upon the systems of animism, polytheism, humanism and legalism reflected in the Old Testament. An impressive comparison is made between them and the religions on the mission field, with apt suggestions on missionary methods.

Archaeology and the Bible. By GEORGE A. BARTON (American Sunday School Union, \$3.50). The first edition of this important work received an extended notice in the *METHODIST REVIEW* for November, 1917. Much work has been done since then and the results are embodied in this fourth edition. There are also four new chapters and eight additional plates. But it is the text which tells the story of exploration and discovery and presents a large background for a more vivid enjoyment of the biblical writings. Such a study of comparative religious literature affords a better argument for the revelation and the inspiration of the Bible than any number of learned theories. Compare the Hittite code of laws and the Hammurapi code with the Pentateuch and the moral and religious insight of the latter are seen to be far in advance. We also see how under the guidance of the Spirit of God crude polytheism was transformed into a sublime monotheistic faith. The light thrown upon both Old and New Testaments is most welcome. Every preacher will find this an indispensable book of reference in the study of the Holy Scriptures.

The Measure of a Man. By ARTHUR WHITEFIELD SPALDING (Doran, \$1.50). These talks to boys are straight and sane, genuine and ringing

true without simpering and the shallow tricks of talking down. You will disagree with some things but that is a minor matter in comparison with the general high tone of the book.

Cardinal Ideas of Isaiah. By CHARLES E. JEFFERSON (Macmillan, \$1.75). The real difficulty of the preacher is how to make the Bible a living book so that its vibrant messages will continue to be heard. This requires historical scholarship, spiritual insight and a knowledge of contemporary conditions. Doctor Jefferson's ability to meet this test is again illustrated in these ten sermons, which interpret some of the teachings of Isaiah for the guidance of our own day.

Christianity at Work. By JOHN M. VERSTEEG (Abingdon Press, \$1.40). This is a successful attempt to place Christianity in modern life and to show that what has been accomplished in former ages is an earnest of yet larger things. Such a review of the many-sided activities of our religion should appeal to young people, for whom this book is written. They need to know what is the program of Christianity and what is their share in the urgent task of establishing the realm of God o'er all the earth.

Factors in American History. By A. F. POLLARD (Macmillan, \$2.50). Professor Pollard of the University of London belongs to the class of men, like Viscount Bryce, who give us an understanding interpretation of our national history. These lectures bring together a mass of digested material of the first consequence. American history is regarded as a part of world history and the relationships between the two are expounded with extraordinary insight. The discussion of the Constitution and the amendments could hardly be improved. It may surprise some to be told that conservatism is one of the principal factors in American history and that deliberation has been a distinguishing feature in American leadership.

The World Court. By ANTONIO SANCHEZ DE BUSTAMANTE (Macmillan, \$3). Our entrance into the World Court places upon us the obligation to enlighten public opinion on all the issues involved. This prize essay by an eminent jurist who has been closely identified with international movements reviews the work of the permanent court of justice and furnishes a historical survey of all attempts on behalf of world peace.

Concerning the Soul. By JAMES ALEX. ROBERTSON (Doran, \$2). Psychological arguments may help in understanding the marvel of personality but the convincing word is spoken by the experience of God in Christ. It gives us the assurance of immortality far more persuasively than is possible by any demonstrations of logic. Herein lies the charm of this book of meditations. The illustrations from poetry, biography and general literature enrich and enforce the conviction ingrained in the Christian consciousness that life here is the prelude to life hereafter. This book of the heart imparts comfort with a delicacy and a certainly to those who are sad and weary and who need just such a cordial.

The Ways of Life. By RICHARD SWANN LULL (Harper, \$3.50). The professor of paleontology at Yale University marshals his evidence with lucid correlations and gives us a vision of the wonderful panorama

of creation. It is in accord with the theory of evolution which is the gradual unfolding process whereby the orderly character of nature arose out of chaos. This doctrine of continuity and of gradual change explains better than any other the method of inorganic evolution for the cosmos, the universe and our mundane sphere, and the method of organic evolution for the countless hosts of living beings who have marched down the dim vistas of geologic time. It is furthermore in keeping with our invocation of a Creative Deity who caused the causes of effects and whom we worship as the Father of all. There is no better introduction to the whole subject than this scholarly and popular presentation.

Conversion: Christian and Non-Christian. By ALFRED CLAIR UNDERWOOD (Macmillan, \$2). This comparative and psychological study of one of the outstanding experiences in the religious life covers a wide range of research and reaches most gratifying conclusions. The first part is historical, dealing with conversion experiences in Christianity and the ethnic faiths with extensive quotations from the writings of every religion. The second part is psychological, discussing the experiences that precede and follow conversion. The summary in the third part is impartial and conclusive. Doctor Underhill defines conversion as "a reaction taking the form of a psychological surrender to an ideal and issuing in moral development." The highest form is found in Christianity. In it Christ is central and He makes the appeal to reason, emotion and conscience because of His unique and peerless character. "Men confront in Him the redemptive grace and energy of God in a degree that transcends all their hopes and prayers." This book is a witness to the persistency of the religious instinct, but more than that, it is a challenge to Christians to present Christ at home and abroad that all may be won to Him.

Poetic Values. Their Reality and Our Need of Them. By JOHN G. NEIHARDT (Macmillan, \$1.75). These two lectures on Commonsense and the Creative Dream urge the need for a synthetic view of the whole range of inter-related human values which in the final analysis are essentially ethical values. The attempts to live by bread alone have tragically failed. The true art was expressed in a creative life by Jesus, who offers the only solution of our malefic distempers. This little volume reviews current tendencies from a new angle.

The Literary Study of the Prophets. By J. G. McIVOR (Doran, \$2). Attention to style increases the historical and religious interest of the Old Testament. Its idealism, optimism, sanity, imagination, figurative language, sublimity, humor, pathos illustrate the rare qualities of the prophets. Literary matters such as stanza, meter, parallelism are also discussed. This volume is an acceptable contribution toward a deeper pleasure in the holy oracles which are of permanent value.

The History and Literature of the New Testament. By HENRY THATCHER FOWLER (Macmillan, \$2.50). This introduction will find a place among the many books on the subject. It traces the origin and progress of the church from A. D. 30 to the close of the century and shows how the New Testament evolved out of the life of the growing church and met the numerous needs of its membership. The variety of thought

and experience in these inspired writings testifies to a truly catholic spirit which needs to be cultivated by all believers. Doctor Fowler's volume will aid in its realization.

As At the First. By JOHN A. HUTTON (Doran, \$1.25). These studies of the names by which the followers of Jesus were known and the sketches of a few of the lesser known individuals strikingly bring out the real character of the early church and suggest how the modern church is to replenish its resources as was done at the first. It is one of the best books by this stimulating writer.

Why We Behave Like Human Beings. By GEORGE A. DORSEY (Harper, \$3.50). Doctor Dorsey claims that his book is "the most comprehensive account of human beings that I know of." He ranges from embryology to vitamins and from anthropology to psychoanalysis with a bracing freedom. In these xv+484 pages there is not a dull paragraph. His style is piquant and if some of his expositions sound dogmatic there is always a touch of humor and humanity to relieve the tension. He is justly severe on the Nordic theory, and as to Freudism, it "became a fad, then a cult, and is now a disease and should be put out of its misery." Here is a vast mass of information known to specialists but brought within reach of the average person who needs the illumination. [The Editor did not write this review. While it does possess some of the values above described, Dorsey's work is on the whole a farce joke on science written in a jazzy style. Dorsey, in a most flippant way, rejects genuine psychology, supporting the shallowest behavioristic theories. It would be as sensible to explain music by acoustics and sculpture by anatomy as to make thought, feeling, and will merely chemical activities. Dorsey does not reach the real man in his discussion of human beings.]

Midweek Messages. By ROBERT ELMER SMITH (Abingdon Press. \$1). The writings of Doctor Smith have been of great service to our church. His Manuals for the Ladies' Aid and the Missionary Societies have introduced many to a larger vision of and a more vital labor for the church of which we are part. Now comes this manual for pastors, to give them light and leading in the conduct of their midweek services. This book is marked by that same thoroughness and thoughtfulness that made his previous writings of such moment. There is a wholesome spiritual note in these messages; they are free from guile or cant; they place the emphasis where it belongs. With such a suggestive volume at one's side, one ought to be ashamed of oneself if one's midweek devotions remain uninteresting. Incidentally, this book will be equally valid as a devotional volume in the home. Methodism owes Doctor Smith a hearty vote of thanks for a volume such as this.—J. M. V.

The Greatest of These. By J. D. JONES (Doran, \$2 net). That Hymn of Love, which is the thirteenth chapter of First Corinthians, reveals a more excellent way of life than lesser spiritual gifts. Doctor Jones is a great preacher and has given an entrancing exposition to this theme, even higher than Henry Drummond's *The Greatest Thing in the World*. He discusses brilliantly the qualities, the permanence, and the supremacy of love. That is the sort of religion which settles all problems.

Sermons on Books of the Bible. By WILLIAM WISTER HAMILTON (Doran, \$1.75 net). This second volume goes from Job to Daniel. It has an expository rather than exegetical value which might have been still somewhat richer had it been based on a more vivid critical view of some of these books. Yet it is a very good volume.

Clover, Brier and Tansy. By O. C. S. WALLACE (Doran, \$1.75 net). This Baptist preacher has found all sorts of folks in the fields, such briers, for example, as freethinkers, doubters, fundamentalists, heretics, modernists and bubble-chasers. The clover and tansies are much superior to the briers both for fragrance and for handling.

Illustrations for Preachers and Teachers. By JAMES BURNS (Doran, \$2 net). These illustrations, taken from literature, poetry and art, are quite well classified. Those who do not make their own collections from their own library, which is the better plan, may find them valuable.

Cameos from Calvary. By J. W. J. WARD (Doran, \$2 net). Here is a dramatic moving picture of characters who, good and bad, came in contact with Jesus during his Passion. It combines both careful research and imaginative use of the material. We see here some twenty persons in their various attitudes to the Cross. An excellent source of inspiration for Holy Week expositions.

How Shall Country Youth Be Served? By H. PAUL DOUGLASS (Doran, \$2.50 net). The fourteen million young Americans in rural regions need character-building service. Among them are our coming religious, social and political leaders. This research volume, based on careful survey, is a helpful handbook as to the needful plans of serving and training them.

Getting Together. By EDNA GEISTER (Doran, \$1.35 net). A play book for all sorts of social features which could probably furnish decent "fun for parties of any size." Sport is perhaps become too large an element in life, but at any rate it is very important to keep it clean.

A READING COURSE

The Nature of Religion. Gifford Lectures. By W. P. PATERSON, D.D., Professor of Divinity in the University of Edinburgh. New York: George H. Doran Company. \$4.50.

It was said of Sir William Hamilton, the distinguished Scottish philosopher, that he was sustained in his investigations by the conviction that in the work of the human intellect there is nothing common or unclean. Every contribution was valuable since it gave evidence of intellectual struggle in solving life's problems. A similar attitude of discerning generosity has been shown by some students toward the multifarious endeavors of mankind to penetrate into the root and deep places of religion in a search for the reality of things.

The history of religion unfolds the travail pains of a higher life. Inquiries have led into divers realms of thought and practice among peo-

ples of varying grades of mental and moral capacity. Whatever interpretation may be given of these phenomena, the conclusion of scholars is that religion is an inspiration and not an invention, and that it is the most important influence in human life. It is so woven into the warp and woof of things that man cannot be understood apart from his religion.

There have been numerous attempts to define religion, but not one is inclusive of all the facts. Moreover, all theories of religion are at best provisional explanations of man's absorbing religious interest. Much as we are indebted to science, Professor John Oman is right that it was religion and not science which first stimulated men "to try to unify all their experiences, and that it is religion still which alone seems to unify all experience—the corporeal and the mental, the inward and the outward, the ideas of value and the facts of existence, the events of time and their significance for eternity" (*Science, Religion and Reality*, p. 299). The sphere of religion is thus coextensive with all the manifold interests and powers of mankind. It is also of immemorial antiquity and has always persisted, having the notes of *ubique et ab omnibus*. Its claim to be "a vehicle of enlightenment" at once raises the question of its merit, especially as there are so many religions. They, however, differ "not in respect of being true or false, but in respect of their degrees of perfection." The crucial test has to do with the validity of the idea of God. Even when it is maintained that the Christian conception has the highest value we must concede that "it is at least probable that all of the ideas about God have had some value."

We can arrive at an adequate appreciation of these values only as we correlate the contributions of ethnology, archaeology, psychology, philosophy and theology. It furthermore calls for the scientific temper which subjects all theories to the tests of rational inquiry and insists on historical accuracy. This means that we shall be fair-minded and sympathetic in presenting views with which we disagree and which we criticize with candor. It is needless to say that we must have a personal experience of the glowing reality of religion, without which the discussion will be second-hand and lead to a *non sequitur*.

Professor Paterson is well qualified for his task. These Gifford Lectures are the fruit of years of profound meditation, showing an easy command of the extensive range of philosophical, historical and theological thought. He has published very little. *In the Day of Ordeal* is a volume of remarkable sermons, dedicated to his wife and in memory of their two sons who fell in the war. *The Rule of Faith* consists of the Baird Lectures. This important contribution to dogmatic theology reviews the course of Christian thought with reference to the seat and the substance of doctrine. He maintained that Protestantism has reached the core of Christianity far better than any of its rival types in Catholicism. The same patience and penetration are found in *The Nature of Religion*, where he uses "the material which has been contributed by the history of religion as the staple of a philosophy of religion" (p. 13). He furthermore treats religion in its broadest sense with regard to the mythologies and theologies which have embodied their results in reli-

gious thinking, and to the divers activities of religious communities with all the data of religious experience and moral obedience. The critical discernment, the ability to compare and to contrast, the comprehensive grasp of relevant considerations, the frankly modern outlook and the lucid exposition of the theme easily place this volume in the front rank among the best discussions of the subject.

The purpose of these lectures is to demonstrate the truth of religion by expounding its nature on the basis of what it has professed to be and what it has undertaken to do (457). The topics are clearly stated with sub-divisions, and each chapter has a cumulative effect. The sublime superiority of Christianity is brought home the more forcibly because every religious aspiration is considered in view of the whole history of religion. Doctor Paterson ably sustains his thesis that "religion is an optimism whose foundations are laid in pessimism" (192); that "under monotheism religion could be a combination of provisional pessimism and prepotent optimism" (207). He makes the timely observation that the pessimistic judgment of condemnation and doom was qualified in the teaching of Jesus. To be sure, our Lord drew a very somber picture of the condition and outlook of man and he distinguished between good men and bad, but he also found much that was good even in the worst of men. "To see in the world nothing but a vale of woe and a race of criminals is not in the spirit of the Galilean gospel" (212). In fairness to the teaching of Saint Paul we must supplement what he said of the desperate plight of mankind in Rom. 1 with his more sympathetic estimate given on Mars Hill. We should also make fuller application of the Johannine conception of the Logos which lighteth every man that cometh into the world. We shall then understand how all religions have uttered the SOS call of humanity expressed in the poignant words: "What must I do to be saved?" (382.) Every religion will thus be regarded as a *preparatio evangelica*, finding the fullest realization of pardon and peace in the gospel of Christian redemption.

This candid examination of the rational arguments for the validity of religion finely exemplifies the way in which theologians, philosophers, and scientists should engage in this task. A precipitate dogmatism and an unscientific credulity are largely responsible for ingenious conjectures and ill-supported hypotheses. These have shown scant courtesy to what might be regarded as "the most extraordinary phenomenon that is encountered in the world of men" (23). Taking religion on its earthward side as "a mighty and sustained enterprise of the human spirit," Doctor Paterson offers a psychological analysis of the three individual types of the religious subject. He then distinguishes between two collective subjects. This chapter is of particular interest to the preacher in suggesting ways of approach to people.

The fact of conversion needs to be restudied in the light of Christianity and of comparative religion, as is done in *Conversion, Christian and Non-Christian*, by A. C. Underwood. The saint, however, is the conclusive apologetic of Christianity. Note the clear distinction between the pessimistic saintliness of pantheism and the optimism of the theistic

saint (54ff.). Group psychologists are rightly censured because they fail to reckon with individual initiative (61ff.). The chapter on "Religion and the Instincts" discusses the four instincts of self-affirmation or self-preservation, of self-abnegation or humility, of tender emotion or love, of curiosity or wonder (81ff.). The interested student should read *The Theories of Instinct*, by E. C. Wilm, a fine psychological and historical study. Since fear has deeply impregnated religion the question is raised whether the current epidemic of religious indifference may not be due to a softening of the doctrine of divine retribution (83, 217). Dean Inge is right that "a religion without real fear is likely to be merely unfruitful emotion" (*Contemporary British Philosophy*, first series, p. 209).

Prophetic men and reasoning men both claim the possession of first-hand knowledge of God and of divine things. What is the difference? (96.) An answer is more fully given in the chapter on "Religion as Light." Would it not be more correct to say that the religious instinct is a synthesis of the four instincts already mentioned rather than that it is a special faculty? This would really take religion outside of life instead of making it the central influence in life. This point should have been more clearly worked out (98ff., 169ff.). There is much sound thinking in the chapter on "Religion and the Subconscious." The chapter on "The Religious Mind" points out how the intellect is exercised in the four ways of comprehension or understanding, of conviction or belief, of appreciation, of reasoning (153ff.). Why is theology incapable of disinterested thinking? How has this been rationally substantiated in the history of the church? (158ff.) There is a great deal more in mysticism than Doctor Paterson is inclined to recognize (173ff., 282ff., 374). And yet he covers the subject fairly well. Note his remark that there is no religion from which it is more easy to fall away than Christianity but that those who intelligently grasp it and live it have the assurance which is the very type of certitude (189). This is surely an appeal for more religious education in theory and practice.

"The Chief End of Religion" views it according to the values of salvation, which are determined by the variant ideas of God. Indeed, the idea of God is the basic truth of religion. This is discussed in three chapters on "Religion as Duty to God," "Religion as Love of God," "Religion as Light," which trace the evolution of the idea through animism, polytheism, pantheism and theism. Christianity is justified in taking its place in history as the absolute religion because it completely satisfies the spiritual aspirations of mankind. Why is the religion of obligation inadequate? (259f.) How does the religion of love meet the deepest needs of every type of life, and wherein does it excel in the piety of Christian sainthood? (274ff.) Note the three estimates of religious knowledge: one affirms its independent value, another exaggerates its importance and a third depreciates it. Trace the course of these attitudes through church history, notice the significant reactions and sum up the lesson for our own day (309ff.).

The chapter on "Man's Vision of God" estimates the values of the

ideas of God from yet another angle. The realistic view is materialistic; it identifies objects of sense with the divine Being but it outrages the moral sense (342ff., 373). The dynamistic view is polytheistic and pantheistic; it construes the divine as an impersonal energy but it destroys personal responsibility (350ff., 375). The agnostic view affirms that God is but denies his likeness to any other known kind of being; it virtually makes of God a non-entity (374). The pneumatistic view ascribes to the divine Being a mode of existence of the same order as the conscious self. It is best expressed by the theistic doctrine, "that there is one God, the infinite personality, eternal and omnipresent, almighty, all-wise and all-good, the Creator, the Preserver and the Governor of the world (359ff., 367). Doctor Paterson applies to these four views the criteria of spiritual utility, goodness, beauty, light. After an encyclopædic survey, ranging from the grotesque notions of animism to the highest elements of spiritual beauty in the incarnate Godhead, he deliberately casts his vote for the revelation of God in Christ (370ff.).

This assurance of the adequacy of Christianity prepares us to appreciate the conclusions in the chapter on "The Way of Salvation." He first discusses the place occupied in religion by the magician, the priest, the prophet and the sage. He then examines in detail the way of coercion largely associated with magic, the way of ingratiation directed by the priest, the way of obedience dictated by the prophet, the way of faith followed by the saint who is also the sage (382ff.). A strong word is spoken for the doctrine of justification by faith, which is justly regarded as the very center of Christianity and which Protestantism has distinctively made its own (244ff., 409ff.). This gospel of consolation has proved itself propitious, for revivals of religion have invariably followed its offer of an un mutilated salvation. The lesson for our day is self-evident.

The last two chapters, on "The Problem of Origins" and "The Truth of Religion," summarize the findings in the previous chapters. It is well to be reminded that neither theology nor science may dogmatize about origins, for there is no first-hand information (435ff.). A science of religion can give only "a fragmentary view of a historical process which has been penetrated by forces and governed by laws of the kind that empirical science does not permit itself to recognize" (447). On behalf of Saint Paul's view of religious development, Doctor Paterson meets the modern objections that God is a superfluous hypothesis, and that the notion of God carrying out special purposes is anthropomorphic and unworthy of Him (449ff.). It is, however, a superficial view that the field of religious history is a spiritual jungle. Religion has had the unity of a vital process which has purified, elevated and expanded the idea of God. The self-disclosure of God in Christianity is thus the meeting place of all the spiritual aspirations of the race (460ff.).

This notable volume concludes with the author's rational justification of his faith. This *apologia* deserves the most careful study, marked as it is by a boundless optimism which has seldom distinguished Christian theology. This feature needs to be recovered and reasserted by a more consistent reference to Christian experience, which must have a renewal

of the self-witness of God and the self-evidencing power of truth (495ff.). It is most gratifying to have this remarkable volume close with an urgent appeal for a revival of religion. It is significant that such a call should come from an ancient seat of learning. Academic centers have heretofore been the birthplace of the great revival movements of the Church. It is indeed an auspicious sign when theologians become revivalists.

Side Reading

Science, Religion and Reality. Edited by JOSEPH NEEDHAM (Macmillan, \$2.50). Science and religion will be reconciled only when theologians restate Christian truth by readjusting it to the philosophical and scientific outlook of to-day. The respective points that need emphasis are well enforced in these essays. Where so much is good it may be invidious to single out "Magic Science and Religion," "The Domain of Physical Science," "The Sphere of Religion," "Religion and Psychology," and the summary by Dean Inge.

The Christian Doctrine of the Godhead. By ALFRED E. GARVIE (Doran, \$4). Principal Garvie is here at his best. This constructive statement of Christian faith and life deals with the apostolic benediction as the Christian creed. Section II, on "The Love of God," is particularly rich and bears on our present discussion.

Out of Their Own Mouths. By OSCAR M. BUCK (Methodist Book Concern, 75 cents). This is a graphic description of the religions of the world. The various representatives are placed in the witness stand to answer concerning the faith that is in them. Such a sympathetic approach to religion confirms its reality and proves the superior excellence of Christ and Christianity.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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WHO'S WHO IN THE REVIEW

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The Rev. FRANK G. PORTER, a longtime friend of the EDITOR of this REVIEW, secretary of the Baltimore Annual Conference, is now a pastor at Elk Ridge, Md.

The Rev. WILLIAM A. LEACH has charge of the Religious Literature Department with the George H. Doran Company, publishers, New York City, and the Rev. OSCAR E. ALLISON is a Methodist minister at Manhattan, Kansas. Both write in this issue on related topics.

The Rev. ALLAN H. GODBEY, a retired minister of the Methodist Episcopal Church, South, is one of its ablest Semitic and archaeological scholars. Residing at Carrsville, Ky., he is doing some supply work across the line for the Southern Illinois Conference of our own church.

The Rev. JOSEPH DUTTON, Methodist minister at Sault Ste. Marie, Mich., presents in his paper a message from RALPH H. PINO, M.D., a prominent physician in Detroit.

JUDSON G. ROSEBUSH, connected with the Patten Paper Company, Appleton, Wis., is a prominent Methodist layman who has been a member of the General Conference.

Bishop GEORGE A. MILLER, D.D., in charge of the Mexico City Area of the Methodist Episcopal Church, is an outstanding leader of mission work in Latin America.

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